

At *Edinburgh*, The first of *December*, One Thousand Six Hundred and Ninety Six Years.

**T**HE Lords of His Majesties Privy Council, do hereby allow and grant Liberty, to *George Mosman* Book-Seller in *Edinburgh*. To Print and Vend a Book Entitled, *A Cordial for Christians Travelling Heaven-ward*: Being the substance of some Sermons, upon the Eight Chapter of *Pauls* Epistle to the *Romans*, Preached in the City of *Edinburgh* by a Minister of the Gospel there. And Discharge any other Persons to Print, Re-print, Vend, or Import the said Book, for the space of Thirteen Years, after the Day and Date hereof, without Licence first had and obtained from the said *George Mosman* for that effect, under the pain of Condemnation of the saids Books so Printed, Re-printed, Imported, or Vended; to the use of the said *George Mosman*. besides what farther punishment the Lords of Privy Council shall please to inflict upon the Controvencers. *Extracted by Me*

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GILB: ELIOT Cls. Sec. Cons.

~~H. 2. 16.~~ A ~~1696~~  
CORDIAL  
AND FOR *g. 10*  
Christians,

Traveling  
HEAVEN-WARD;

Being the Substance of some Sermons,  
upon the Eight Chapter of *Paul's*  
Epistle to the *Romans*:

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*Preached in the City of Edinburgh,  
by a Minister of the Gospel there*

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EDINBURGH,  
Printed by George Mosman, and to be  
sold at his Shop in the Parliament-  
Cloſs, Anno Dom. 1696.

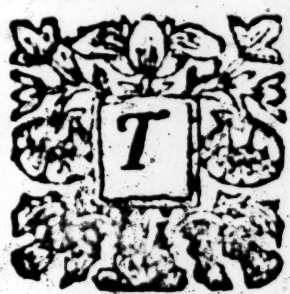
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## Reader.



*You may think strange,  
That the following  
Sheets appear in  
Print, without the  
usual solemnity of a Dedica-  
tion and Preface; But the worthy  
Author's Self-denial, and Mo-  
delsty would not allow it.*

*They need no Commendation;  
but the Author given way to the  
prefixing of his Name, that  
would have sufficiently commend-  
ed them,*

*All*

( )  
All I shall say, It's a Great  
Subject, and thou wilt find it  
both Judiciously and succinctly  
handled, to thy Edification and  
Comfort, if Read, with desire  
after the Consolations in the  
Gospel.

If thou profite by them, It will  
not only Excuse me, at the Au-  
thors Hand, for Printing them,  
against his Inclination; But (I  
hope) prevaill with him, to give  
Thee a farther taste of his La-  
bours.

Geo. Mosman.

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SERMONS

# S E R M O N S

Upon ROMANS Chap. VIII.

Vers. I. *There is therefore now no Condemnation, to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit.*



HERE the Apostle infers from the Doctrine of Justification, delivered in 3<sup>d</sup>. 4<sup>th</sup>. and 5<sup>th</sup>. Chapters; For the 6<sup>th</sup>. and 7<sup>th</sup>. come in by way of Digression, to answer the Objections against the Doctrine of Justification, for the further clearing of it.)

That *there is no Condemnation to them that are in Christ Jesus*: And because many may pretend to be unite to Christ, that are not really so, therefore such as are unite to him, are described by their Walk, which is *not after the Flesh, but after the Spirit.*

This being a comfortable Conclusion from the Premises, in the preceeding part of this Epistle, *Viz.*

A

That

• That there is no condemnation to the Believer that is in Christ; We shall clear First what the Words import. And 2<sup>ly</sup>. Hold out some Scriptural Grounds that may and will clear the certainty of this Truth.

As to the First, When the Apostle says, *there is no Condemnation*, his meaning is, 1<sup>st</sup>. That the Law does not condemn the Believer. 2<sup>ly</sup>. That the Believers Conscience cannot warrantably condemn him. And 3<sup>ly</sup>. By these Words, he assures us, that the Judge will never condemn Believers in Christ.

For the 2<sup>d</sup>. Thing, The certain Grounds of the Believers Freedom from condemnation are these. 1<sup>st</sup> Ground, is the Covenant of God, made with *Abraham*, and his Spiritual Seed, to which God interposed his Oath, to be their God. Now these to whom he is a God, he must prepare for them an Heavenly City; now Believers in Christ are *Abraham's* Spiritual Seed, with whom that Covenant was made; and therefore they must go to Heaven, and cannot be condemned to go to Hell. 2<sup>d</sup>. Ground of their freedom from Condemnation, is their freedom from the Law; Believers are not under the Law, but under Grace, *Rom. 6* They are married to Christ and so are not under the Dominion of their old Husband the Law, They are not under the Law as an Covenant, tho they be under it as an Rule of Life, and so they cannot be under the commination of that Covenant, because of the Transgressions of it; now where the Law does not condemn, the Judge cannot condemn. 3<sup>d</sup>. Ground of Certainty, is the Believers interest in Christ's Sacrifice. *Heb. 12. 24*. It is said, *we are come to the blood of sprinkling*, we have a real Interest in his Sacrifice, because he is One that

had



had our nature. 2<sup>ly</sup>. That Sacrifice, by God's Appointment, and his own Content, was offered up for Believers; and he had a Spiritual S. bnels to them: Now since Believers have an interest in this Sacrifice, this cannot but secure them from Condemnation, if you consider the expiatory Vertue thereof: which expiatory Vertue, is evinced from these few Considerations. 1<sup>st</sup>. Consider the infinitely wise God chose this Sacrifice, to expiate the Sins of Believers, *Heb. 10. 5.* 2<sup>ly</sup>. He accepted of this Sacrifice, as a proper and effectual Mean to produce this end, *Eph. 5. 2.* 3<sup>ly</sup>. This Sacrifice had an Intrinsic Worth in it, and was spotless. 4<sup>ly</sup>. It was offered up by the Heavenly Fire of the Eternal Spirit, *Heb. 9. 14.* 5<sup>ly</sup>. The Offerer was the High-Priest of the New Testament himself, inaugurate in his Office by God himself, *Heb. 7. 21.* 6<sup>ly</sup>. The sufferings he was put to, by being thus a Sacrifice, were the accomplishments of the Commutation of the Law. An Fourth Ground of Certainty, is the absolution of Christ, the Believers sovery in his Resurrection, and this absolution more tully cleared, by his Session at God's Right Hand, *Rom. 4* and last, and *Heb. 1.* and 3. A 5<sup>th</sup>. Ground of Certainty of the Believers freedom, is, the promulgate Gospel, which plainly asserts, that the Believer is not condemned, *John 3. 18.* and 5. 24. And this Truth of the Gospel is confirmed by external Miracles, and by the Internal Operations of the Spirit of God. A 6<sup>th</sup>. Ground is, the Priviledges that this Gospel declares, are conferred on Believers, as 1<sup>st</sup>. The Priviledge of Justification, and that secures the Believer from Condemnation; 1<sup>st</sup>. Because it is God's Deed, *Rom. 8 33.*

## 4      S E R M O N S      upon

and 34. 2<sup>ly</sup>. It is an Act of Grace, *Rom. 3. 24*. We are justified freely by his Grace, now Grace must reign over Sin and Death, *Rom. 5.* and last. 3<sup>ly</sup>. It is an Act founded on Christ's Righteousness, which is called the Righteousness of God, *viz.* of his Invention and Approbation *2 Cor. 5.* and last; And therefore this Priviledge of Justification cannot but secure the Believer from Condemnation. 4<sup>ly</sup>. This Act of Justification draws with it the total and irreparable Pardon of all Sin, *Rom. 4. 5, 6.* compared with *Psal. 32. 1, 2*. For the Apostle, *Rom. 4* clears from that Psalm, that the Gospel-Righteousness is not a Righteousness of Works, for it draws with it as its attendant, the Remission of Sins. A 2<sup>d</sup>. Priviledge that the Gospel secures to a Believer, is Adoption, *John 1. 12.* and this cannot but secure the Believer from Condemnation, because a sure Title to eternal Life depends on it, and follows the same, *Rom. 8. 17. 1 Joh. 3. 1, 2*. A Third Priviledge that the Gospel assures us Believers have, Is that they are sanctified by the Spirit of God, which is their being made meet for Heaven, *Col. 1. 12*. It is the Earnest of it, *Eph 1. 14*. Now this cannot but secure them from Condemnation, because God cannot separate a man that hath his Image from himself, being the Image of God is given by him to prepare a man for Communion with himself. A 7<sup>th</sup>. Ground is, the Believer is unite to Christ. not only because Christ hath the same Humane Nature with him, but because he is mystically and spiritually one with him, *1 Cor. 6. 17*. The Believer is a piece of Christ mystical, therefore the Church of Believers is called his fullness, *Eph. 1. & last*. Now this Union with Christ

secures

3. 24 secures from Condemnation, because the Love of the Father that is terminate on Christ primarily and principally, must also necessarily terminate on them, see 7o. 17. last, An 8<sup>th</sup> Ground of certainty is, That Christ is Judge; and the Rule whereby he proceeds, is not the Law but the Gospel, *John* 12. 48, 49, and 50.

Use of Consolation from this Doctrine is. 1<sup>st</sup>. To these who are under the conviction of Sin, Guilt, and Death, and who have fled for Refuge to Christ, such are not allowed to have the Spirit of Bondage again to fear Condemnation, *Rom.* 8. 15. 2<sup>ly</sup>. To such who are under paternal Chastisements for Sin; because these are our evidences of our freedom from Condemnation, *1 Cor.* 11. 32. And therefore they should not be looked on as Proofs of our lityableness to Condemnation. 3<sup>ly</sup>. It is comfortable to those that are Assaulted with Satan's Fiery Darts, suggesting to them that they will be condemned, and yet giving them no sufficient ground to found that Assertion on: If a mans Conscience tell him that he believes on Christ, from this Text he may easily repell all these horrid Temptations. 4<sup>ly</sup>. It is very comfortable at the hour of Death, for Death wants its String to an Believer, *1 Cor.* 15. 55. Death is but a sleep to a Believer, Death doth not seperate a Believer from the Love of God, *Rom.* 8. last. But it is the Believers passage to immediate Communion with God, and therefore *Paul* 2 *Cor.* 5. 8. Desires *to be absent from the body, and present with the Lord.*

The former Scriptural-Grounds, assuring the Believer, that he is free from Condemnation, they are fit to be applyed by these Believers that know they



have Faith and whose fears of Condemnation, arise more from their reflection on their Guilt, Corruption and Miserie, then from any Jealousie that they want Faith: But for such whose fears of Condemnation arise from the weakness of their Faith, I would have them consider many Scripture Instances, which clear that a weak Faith may be very profitable, if it be true: As the Faith of the Leper, who believed Christ's Power but questioned his Willingness. *Mat. 8.* and as the Faith of the Prodigal, who believed his Father might put him amongst the Servants, but could not make him a Son: see what Opinion *Paul* hath of the Faith of the *Hebrews*, *Heb. 6. 9.* compared with the 12. and 13. and compared with the 5. and 12.

*Secondly,* There is an use of Tryal, to try whether we have an Interest in this Priviledge or no. And *1st.* Try it by your Faith whether ye believe the promises of God, whose performances are very improbable like, as *Abraham* did, Then are we *Abraham's* spiritual Seed, and so have Interest in the Covenant made with him. *2ly.* Try your Interest in this priviledge by your being Married to Christ, that is by forsaking your own personal Righteousness, which is by the Law, and betaking your selves to Christ's. *Rom. 7. 4* *3ly.* Try your Interest by your Union with Christ; If you would know that Union with Christ, ye must try it by this whether ye be new Creatures or no, *2 Cor. 5. 17.* *4ly.* ye must try it by the mark in the Text, which is, that such as are in Christ, *They walk not after the flesh*, that is they have not an walk that evidences the dominion of Lust over them: Pride, Covetousness

Malice, and Self-love do not influence their Conversation. And 2<sup>ly</sup>. They do not regulate their Life by the Laws of Corruption, which are directly opposite to the Laws of God; whereof some of them may be repeated. As 1<sup>st</sup>. The Natural Man thinks it fit to depend upon himself, and not upon God, and to please himself and not God. 2<sup>ly</sup>. The Natural Man denys the Being of God and mistakes the perfection of God, and his walk evidences his *Atheism*, *Psal.* 14. 1. and his denial of God's perfection. *Psal.* 36. 1. 3<sup>ly</sup>. It is a Principle of the Natural Man that he Exerciseth himself in Superstitious Worship. In being formal in appointed Worship as meritorious with God, see *Luke* 18. about the *Pharisee*. 4<sup>ly</sup>. It is his principle that we may warrantably use unlawful means to obtain our end; That false policy is better then tenderness of Conscience. 5<sup>ly</sup>. It is a Principle of his, that Folk should rather Sin then suffer Affliction. 6<sup>ly</sup>. It is a Principle of the Carnal Man, that we should not love our Neighbour with a pure and single Love, but with a Selfish Love, not designing singly his good, but aiming still at our own Advantage in what kindness we do to him. 7<sup>ly</sup>. Its the walker after the flesh his Principle, that we should not live in Subjection to Superiours from Conscience, but because of fear of force, and because of Expectation of Advantage. 8<sup>ly</sup>. It's his Principle, that his Felicity stands in sensual good. 9<sup>ly</sup>. He is not content with what satisfies Nature, but with what satisfies Lust, and Lust being unsatiable, he cannot but always be discontented.

Now this *Walk after the Flesh*, does not only import a Walk that evidences reigning Lusts in the Heart, and a  
Walk

Walk that is the practical improvement of those pernicious Principles formerly mentioned and such like; but it is a Walk tending to corrupt Ends, 1 Walk wherein a Mans Imaginations, Desires and Purposes are all levelled at the gratifying of some one predominant Lust or other. And 5<sup>ly</sup>. we would try our interest in this priviledge, by our *walking after the Spirit*: Which is a walk first, which stands in obedience to the motions of the Spirit, *Rom. 8. 13. Gal. 5. 18.* 2<sup>ly</sup>. It stands in giving God Spiritual Worship, *Phil. 3. 3.* and *Jo. 4. 24.* 3<sup>ly</sup>. It stands in having a Walk flowing from Spiritual Principles, *viz. Faith. 2 Cor. 5. 7. Love, Eph. 5. 2.* 4<sup>ly</sup>. It stands in eying an Spiritual Rule in our Walk, *viz. The Law in its spiritual meaning, in having a spiritual frame in conforming our selves to that Law, that we may do what we do in the strength of Christ's Spirit.* And 5<sup>th</sup>. It stands in designing spiritual Ends, *viz. The Glory of God, the Edification of our Neighbour and our own Salvation.*

From the Restriction of this priviledge to such as *Walk after the Spirit*. We may infer an Use of Re-proof to many *who walk after the flesh*, and yet will apply this priviledge to themselves; The causes of their security, may be 1<sup>st</sup>. They lean to their Superstitious Services, *Mica: 6, 7. Isa. 1, 11.* And to their External Acts of Worship. *Isa: 58, 3. Jer. 7, 10.* 2<sup>d</sup>. They Lean to their present impunity *Psa. 50, 21.* And 3<sup>d</sup>. They lean to their own Gifts, *Math. 7. 22.*

Observe that the Apostle divides all the Members of the Visible Church, in these Two sorts of Men, *viz. Who walk after the Flesh, and Who walk after*



*after the Spirit*; Importing to us that all those that Walk not after the Spirit, they certainly walk after the Flesh. From this one may infer, That all Moralists and Civilians, Whatever pretences they have for Innocency, in Walking, since they are unacquainted with a walking after the Spirit, they are certainly to be reckoned as Walkers after the Flesh.

Observe next, from the words, That when the Apostle would give a discovery to persons of their spiritual state, and of their Interest in the privilege of Non-condemnation, he brings this Discovery not from a particular Act of their Walk, whether good or bad; but from the Tract of their Walk; for a Godly Man may be overcome with an Temptation at a time, and do an evil Act, which may be called *an Act of the Flesh*; and an godless Man may do an Act materially good, but a Godly Man cannot Walk after the Flesh, neither can a godless man walk after the Spirit.

Verse. 2. *For the Law of the Spirit of life, in Christ Jesus, hath made me free from the Law of Sin and Death.*

**S**OME take the meaning of those words to be, That the Gospel doth free the Apostle Paul from the Law and Covenant of Works, and its Threatning: And therefore since the Gospel frees him from the Laws Threatning, It cannot but secure all that are in Christ from Condemnation; seeing he has no privilege by the Gospel, but what all that are in Christ actually have; for the Gospel confers privilege

priviledges of this sort and nature equally on all Believers; And if the words be taken in this sense, they are a proof of the first part of the first verse to this purpose, as if the Apostle had said: "Ye may be very sure that there is no Condemnation to them that are in Christ: Because I, who am a Believer by the promulgate Gospel, am delivered from the Threatning of the Covenant of Works: And so these that ascribe this sense to the words, they say that by *the Law of the Spirit of life in Christ Jesus*, is meant the Gospel, called the Law of Faith, *3d. Rom.* And it gets that Name, because as a Law hath Authority in it, to oblige to Obedience, so the Gospel has the stamp of Divine Authority on it, obliging to Obedience. Likewise, It is called a *Law of the spirit of life*, because the Gospel, and not the Law, (which is as to this a Dead Letter) is the Ministration of the Spirit, see *Gal. 3. 5. 2 Cor. 3. 8.* and we are receivers of the spirit by the hearing of Faith, *Gal. 3. 2* and it is said the Gospel is the Law in Christ Jesus, because Christ Jesus is the principal Subject about which it Treats. Or these words, *in Christ Jesus*, may be added, not to denote that the principal Subject of the Gospel is Christ Jesus, but to denote that the Spirit of Life, which is conveyed by the Gospel is to be had from Christ Jesus. *2ly.* Those that ascribe this sense to the words they say, that by the Law of sin and death, is meant the Law of God with it's sanction, and Threatning: For as it is a perfect Rule of Righteousness, it discovers sin: As the Apostle says, by the Law is the knowledge of sin; and by reason of the Threatning subjoined to the Law, it brings the sinner under a liability to Death, and

upon

upon thir Accounts it is concluded by thir Divines who ascribe this sence to the Text, That the Law of God gets this Name of the Law of Sin and Death.

But yet when we consider the Text more narrowly, we think it has an other meaning; For it is very clear from the preceeding Chapter, That by the Law of sin the Apostle means, Corruption, and we do not find the Apostle in other places of Scripture giving that name of the Law of sin and death to the Law of God. And therefore by the Law of the spirit of life, is meant the powerful influence of the spirit of life upon Believers, which frees *Paul* from Corruption, these 3. ways. 1<sup>st</sup>. By dwelling in *Paul's* heart he makes up a spiritual Union betwixt Christ and him, and so frees him from the guilt of Corruption, because by the spirit making up that Union he winns to a justified state, 1 Cor, 6. 11. 2<sup>ly</sup>. He frees *Paul* from his Corruption becaule by his power he breaks the dominion of sin. And 3<sup>ly</sup>. By his presence and efficacious working, he will in his own time abolish the remainders of Corruption out of *Paul's* heart.

The Cohesion of this *Verse* with the former, seems to be the Apostles proving the latter part of the *Verse* thus, That those that are in Christ must walk after the Spirit, and not after the Flesh, because the Spirit of Life breaks the Dominion of Sin in them, as it did in *Paul*. Or 2<sup>ly</sup>. This Second *Verse* may be added, to illustrate the first part of the first *Verse*, viz. That there is no condemnation to the man who is in Christ, and it may be set down to prevent an Objection against that Truth, that the man that is in Christ is free of condemnation For it may be said, that the man that is in Christ, hath the Law of Sin and Death,



Death, and since he hath the remainders of Corruption in him, how can he be free from Condemnation? It is Answered, That the Spirit of Life frees the Believer from the Law of Sin and Death, because, by uniting a man to Christ, it frees him from the Guilt of Corruption, and by the Spirit's presence, as a Spirit of Life, in God's own time, he will be freed from the remainders of Corruption.

From what has been said, we may soon see, That our discerning of the remainders of Corruption in us inevitably brings us under many fears of Condemnation: The sight of Indwelling Sin more forcibly puts us under a fear of Condemnation, than the feeling of all our numerous Miseries can do, and therefore it were fit for a Believer to strengthen his hope of the total abolition of Sin in him, and this may be done, *1st.* By considering our Union with Christ, and Christ's Exaltation to Glory, which necessarily lays, that all the Members must have a sinless conformity with the Head. *2<sup>dly</sup>.* This Hope may be strengthened, by considering that the guilt of our Corruption is already pardoned in our Justification, for the *1<sup>st</sup>* Verse lays, *There is no condemnation to the man that is actually in Christ.* And *3<sup>ly</sup>.* This Hope may be strengthened in this, that the breaking of the Dominion of Corruption in us by the Spirit of Life, is a Pledge given us of God, to assure us of its total abolition.

Observe *2<sup>ly</sup>.* That *Paul* was a man deeply exercised with the sense of remaining Corruption in him, as appears by the last part of the former Chapter, and now he wins to a great deal of freedom to apply Gospel-Priviledges, and this tells you that the freedom

dom of the Actings of Faith is very consistent with the sense of Indwelling Sin.

Observe 3<sup>ly</sup>. *Paul* used many Means for Mortification, he watched, he prayed, he kept himself out of the way of Temptation, yet he ascribed not his freedom from Corruption, to the use of these Means, but to the *Principal* Author of his freedom, *viz.* The Spirit of Life, who did bless these Means, for that end. Take notice of that Name that's given to the Influencing Spirit, that liberats *Paul* from the Law of Sin and Death, it is called *The Law of the Spirit of Life*; Because, that as a Law hath a Moral Efficacy, to draw those that live under it into Obedience; So the gracious Spirit of God, where he has an indwelling, hath an strong Efficacy to bring the Person in whom he dwells, to follow his Conduct. And this leads us into an

4. Observation, anent the mighty Working of the Spirit, and his Grace in the Hearts of *Believers*; and this mighty Power of the Spirit, and his Grace, evidences it self in these few things following, amongst many more As 1<sup>st</sup>. In the actings of Faith under many Tryals, which must argue a great Power that makes a man believe, notwithstanding of great and manifold Guiltinesses, and of long Continuance, notwithstanding of Corruptions, notwithstanding of violent Assaults from Satan, yea notwithstanding of Desertions, Chastisements and Death; And therefore, it is said, *Eph. 1. 19* That there is an exceeding greatness of Power, that works in *Believers*. 2<sup>ly</sup>. The Power of Grace kythes, in that it can make a man forgoe those Sins his natural Complexion enclines him to, whereunto he has been much accustomed, and which have

have brought him great worldly Advantage. 37. Graces Power appears, in that it makes a man forsake his own Righteousness, and betake himself to Christ, which deed will be very much opposed by Pride and Self-love. 40. Its lower appears in this, in that it can make Christians, with *Paul*, not to look to things seen, that is, to despise the allurements of the World, which have a sensible certainty, and are very grateful to our external Senses. 59. It evidences it self in making People patient under manifold, sore, continuing, and extream Miseries, even such or whom is legible God's Quarrel with us for our Sins the Exercise of Patience under such, must be an Effect of great Power, See *Col.* 1. 10, 11. And that because Patience will be opposed by our natural Pride, Self-love and Unbelief.

Use of Information, To let you see to whom you may ascribe the great Works of the mortified Believer, even to the mighty efficacious Worker the Spirit of Life, that is in Christ Jesus.

Use of Encouragement to the despondent Believer, who is feared, when he considers the Greatness and Spirituality of his Work; he thinks that Work is so far above him, he will not get it accomplished; But the Answer is, His Encouragement should spring from his looking to the mighty Power of that indwelling Spirit in him; and altho' he may find himself very weak to manage his Spiritual Work, if he compare the greatness of his Work, with the strength of that measure of inherent Grace he has for the time, yet he would not be discouraged, for although the present measure of inherent Grace that is in him, be not able to do his work, and overcome the opposition



on made to it; yet there is an abundance of strength in the Spirit of Life, that principally resides in the Head, and is derived from him to all his Members, to manadge all the Christians Work, and to overcome all the opposition made to it.

Take notice, 5/y. Of the name the Spirit gets here, he is called the Spirit of Life, or a quickning Spirit, and he is called so for Three Reasons. 1/y. Because he raised Christ from the dead. 2/y. Because he raises us from the Death of sin. And 3/y. Because he is to raise the Christian at the last day to immortal Glory. From this we infer, that those in whom the Spirit dwells, must have Spiritual Life, that is, they must live so as to make his Will their Rule, and his Glory their End, and his Love their chiefest Comfort.

6/y. Take notice, That the Spirit of Life is said to be in Jesus Christ; and that 1/y. Because Christ did merite the Spirit of Life to his People. 2/y. Because the Spirit of Life did evidence principally It's quickning vertue in his raising Christ from the dead; He did this, that believers might have a pledge by this deed that he could raise them from the death of sin and of the grave. 3. He is said to be in Christ Jesus, because, he is given to him principally and primarily, and in a greater measure then to Believers; the Father gave not the Spirit by measure to him *John* 3. 34. And the Spirit is given to believers from Christ, and for his sake: and this directs Believers how to strengthen their Faith, as to the expectation of the Spirits grace and influence to their Hearts. Unbelief will say in their Hearts, they should not expect the Spirits presence seeing

seeing they cannot deserve it, The Answer is, that Christ hath deserved it from them, tho they have not deserved it themselves. 2y. Unbelief will object the difficulty of the Spiritual and Corporal Resurrection, a work so difficult how can the accomplishment thereof be expected? The answer is, That this Spirit of life hath performed ane greater work in raising Christ from the dead, then he should perform tho he should raise thee who are the Believer from the death of sin and the grave. 3y. Unbelief in Believers will object against their undertaking great Spiritual work for God, because they do not find such strength of the Spirits grace in them, as many be proportioned to the greatness and Spirituality of that work. But the Answer is, They should not take their encouragement to the work, from the greatness of the strength of their present inherent grace but from the greatness of the strength of that Spirit of life that primarily and principally resides in Christ and therefore *Paul 1 Tim. 2. 1.* He bids *Timothy* be strong in the grace that is in Jesus, and in the *Philip: 4.* He says he can do all things through Christ that strengthneth him, and in *2 Cor. 12.* He says, he rejoyces in his infirmity that the power of Christ may rest upon him; And therefore an exercised Believer with indwelling sin, if he would have the most comfortable look of Christ, let him look to him as having the fullness of the Spirit of life in him; for Christ is not only lovely to a Believer, as his Blood has an Expiatory vertue to cleanse away our guilt, but as he has an fullness of the Spirit whereby he is able to quicken the Believer and raise him from the Death of sin to a Spiritual life.

Observe

Observe the designation of Corruption, it is called the Law of Sin to hold out its moral evil, 2/y. It is called the Law of Death, to hold out the prejudice it doeth to us. It gets the name of the Law of sin, to hold out the impetuous activity of it, to make us commit Actual sin, notwithstanding all the restraints that God puts upon us, by his prohibitions, by his Threatenings, by his Judgements and Crosses, by his Checking, and Restraining-providences, by his Allureing mercies, by his awakening-Smarting challenges of our conscience. 2/y. This Corruption is very powerful to overcome the restraints of Men made against it; No humane law, with it's most Vigorous execution, can altogether stop its Impetuousness: Indwelling sin is so impetuous, that it doeth overcome the restraints the sinner puts on himself, he will break his own Vow's purposes and promises.

From the Impetuousness and efficacy of this indwelling sin, we may infer the folly of them that think to get it Mortified by their own strength, without the efficacy of the Spirit of life, convoyed to us in the humble use of appointed means. 2/y. It says, they are fools who look upon their resolutions to live blamelessly, as a sufficient guard against Scandalous sins; Indwelling sin is so impetuous in its acting, that it will break out notwithstanding of that resolution, if it be not mortified by the Law of the Spirit of life.

Next, the Text holds out the prejudice we sustain by Corruption: here it is called the Law of Death, and that first, because the strength of Corruption and it's Actings marr Spiritual Life. - 2/y. Because



although the Guilt of Corruption be Pardoned to a Believer, yet the intrinsic Demerite of Eternal Death sticks to it. 3/y. Because that Natural Death necessarily is Connected with it. For though the Death of a Believer be not the effect of a Cursing Law as the just Punishment of Corruption, yet the Total removal of Corruption from the Believer is to be brought about by Death & the Dissolution of Nature. If this were well considered by Believers, it would make us humble under the Sense of Indwelling sin and would make us painful for its Mortification, and make us exceedingly long for it's Total Abolition.

Observs, *Paul* applies this Privilege of freedom from indwelling sin to himself, and this Application is worthy of Observation, if we look to its Qualities. As 1<sup>st</sup>. It's an Application on that is attended with a due Sense of sin, the Moral ill and prejudice of it; an Christian exercised with the exceeding sinfulness of indwelling sin, and the prejudice following on it, is a fit application of this benefite. 2/y. This Application is an humble Application; he expects freedom from indwelling sin, not from any paines he can take to Mortify it, but from the Law and Efficacy of the Spirit of Life in Christ Jesus. 3/y *Paul's* Application of this benefite is from Knowledge, he know's the Guilt of indwelling sin is removed by his Justification, and he knowes the presence of it, is to be removed aswell as the Dominion of it to be broken, by the Efficacy of the Spirit of Life in Christ Jesus; *Paul* did expect this benefite on rational Grounds, which he understood: Not like many ignorant Christians, that expect benefites from God, and yet they

they have not distinct Grounds to found their Expectation on. 4/y. This Application was warrantable and no ways presumptuous, He did not intend it as a mean securely to make him neglect his duty, but he rather used it as an Encouragement for to make him walk after the Spirit and not after the Flesh.

Observe That *Paul* assured himself of his freedom from the Law of Sin and Death, that he might with the greater freedom apply the Priviledge of Non-condemnation, to himself, spoken of in the first part of the first Verse, And if we would be free of the fears of Condemnation, we would be assured of the removal of indwelling sin, because that the fear of Condemnation followes the presence of it, because the Law connects Sin and Death together. 2/y. Because Corruption, where it is, unfits folk for Communion with God, and mean Measures of Communion awaken fears of Condemnation. And 3/y. Sometime God afflicts the Christian to restrain indwelling in from outbreacking; and these Afflictions heighten these fears; For this Reason, people would be assured of sins total removeal, by considering that our Union with Christ speaks the necessity of it, that we must be sinless as he is, he hath undertaken it, his Blood both merite it, *Eph: 1. 7. Titus. 2. 14. and his resurrection is the Pledge of it.*

Verse 3. *For, what the Law could not do, in that it was weak through the Flesh, God sending his own Son in the likeness of sinfull Flesh and for Sin, Condemned Sin in the Flesh.*

**T**HIS Verse and the following are brought in to clear the first part of the first Verse, viz. That there is no Condemnation to the man that is in Christ. They are an illustration of that great truth, that a Believer in Christ, though in part sinful, is not liable to any Condemnation: and these Verses declare this truth, because they hold out that the method that God takes to justify the sinner, is not inconsistent with his Law and Justice.

The words hold out the way and Method, that Infinite Wisdom has found out to Justifie a sinner, though not by the Law, yet consistent with the Law.

The words contain in them First, the necessity of this Method, it was necessary to God to fall on this because the Law could not justify the man, for he was in an Estate of Corruption; the Law could not do it for it was weak through the Flesh. 2ly. The words hold out the Method it self, which may be taken up in these three. 1st. The Preparation for it. 2ly. The Action it self in order to it. 3ly. The Consequence and Effect of that Action.

The Preparation lyes in these words, God sending his own Son in the likeness of sinfull Flesh, for Sin; In which words ye may Observe the Person made use of, for to bring about



Sinners Justification consistent with Law, described from the relation he has with God the Father, *his own Son*. 2<sup>ly</sup>. Observe his *Mission* he sent his *own Son*, 3<sup>ly</sup>. Observe his Incarnation, he sent him *in Flesh*, that is in Human Nature, he is not said to be sent in the likeness of Flesh, as though he had assumed only the appearance of Human Nature, but he is said to be sent in the likeness of *sinfull Flesh*, because the Nature he assumed was like our sinfull Nature, because he was subject to these Infirmities that our sinfull human Nature is subject to. 4<sup>ly</sup>. Observe his Condition after his Incarnation, and that stands in two parts. 1<sup>st</sup>. He was *Sinless*, he had not *sinfull Flesh*, but the likeness of sinfull Flesh. 2<sup>ly</sup>. He was Subject to the infirmities, of our Nature, on that account he is said to be *sent in the likeness of sinful Flesh*. 5<sup>ly</sup>. Ye may take notice of the end of this Mission express in these words. *And for Sin*  $\pi\tau\iota\ \alpha\mu\alpha\rho\tau\iota\alpha\varsigma$  signifying these two. 1<sup>st</sup>. That our sins, all our sins, especially the *sinfullness* of our Nature, was the moving and procuring cause of Christ's taking on him our Nature with the sinless Infirmities thereof. Or rather  $\pi\tau\iota\ \alpha\mu\alpha\rho\tau\iota\alpha\varsigma$  may admit that sense that they have in *Peter 3. 18*. That the Abolition and Destruction of sin, both as to its Guilt, power and presence, is the final cause of the Mission, Incarnation, and infirm condition of the Son of God.

2<sup>ly</sup>. Take notice of the Action it self, in which consists the way and method that God uses, to bring about the Sinners Justification consistent with his Law, and that is express in these words, *He* (or God the Father) condemned Sin in the Flesh. Some make the Exposition of the Words to be, That God  
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sentenced or appointed sin to be totally extirpate out of our Nature ; But it seems rather to be of Gods punishing sin in Christ's Humane Nature : Condemnation of sin, is here taken for the punishment of sin ; Punishment ordinarily following on Condemnation, and this is the method that God takes to justify the Sinner, because the punishment was inflicted upon Flesh, that is on Humane Nature, a price of that Nature possest by the Redeemer, whereof we all partake ; now this is Ascribed to God the Father, that God condemned sin in the Flesh, for though Men were the Instruments of Christ's Sufferings, yet God the Father had the principal sinless hand in bringing these about ; He was delivered to suffering by the determinate Counsel and foreknowledge of God, *Acts 2, 23. Rom. 4. 25.* It is said he was delivered, viz. to Death for our offences ; And that Delivery must be ascribed to the Father, because it is made a ground of our Encouragement to believe on him, *Rom. 8. 32.* The Delivery of the Son to Death is ascribed to the Father. Next this punishment of Sin on Christ must be referred to God the Father, because he offered himself up a Sacrifice to God the Father *Eph: 5. 2.* Beside the Father is said to make him sin, or a sacrifice for sin, *2 Cor: 5. 21.* And in the third place the Father is said to punish sin in Humane Nature, because it was convenient for the manifestation of Divine Justice, and preservation of the Honour and Credite of the Law, that the punishment inflicted for the Transgression of the Law, should be inflicted on that same Nature that transgressed the Law, though not on the same individual persons that did transgress ; and

it contributes very much to make the satisfaction imputable to sinners, that the Satisfier share of the same Nature with them.

In the third place take notice of the effect and consequent of this Action of God, the Father, viz. His Condemning or Punishing sin in the Human Nature of Christ and it is this, That the Righteousness of the Law is fulfilled in Believers; It is not said, that it is fulfilled by them, for it that could have been done Christ needed not to have suffered for them; But the meaning is that the Righteousness of the Law is fulfilled for their behoof.

This Righteousness of the Law, *Δικαιοσύνη τῆ νόμου* is nothing else but the just Punishment due to sin, by Vertue of Gods Law, and the Threatnings thereof, all one with that *Δικαιοσύνη τῆ Θεοῦ Rom: 1.* and last. For that is meant of the Righteousness of God, that is, the Punishment due to sin by vertue of Gods justice, for it is all one Punishment that is due by vertue of divine justice or by Vertue of the Threatning Law. Now this Punishment due by Law is said to be fulfilled in us, by Gods Punishing sin in Christ; For though God did dispense so far with the severe Threatning of the Law, as that he would not inflict that severe Punishment on the Transgressor himself, yet these severe Punishments for kind, that were Threatned by the Law against Transgressors, God, in Punishing Christ, he inflicted these upon him, and therefore, *Heb. 2. 14.* It is said, that he *behoov- ed to become man* that he might bear Death, the particular Punishment threatned against the sin of man by the Law, And therefore the Scripture asserts, that Christ bore no other Curse but the Curse of the Law, for



for the Law threatning, was the Rule by which Justice did proceed in inflicting punishment on the Mediator, And therefore it is said, *Gal. 4 4 He was made under the Law.*

Now for the necessity of this Method that God has fallen upon to justify the Sinner, in a way consistent with Law, The Words express it thus, Because the Law as a Covenant, could not justify the sinner, it being weak and insufficient to do it, by reason of the corrupt state of Man; and this is clear, *First*, because neither the Natural Law delivered to *Adam*, nor the Moral Law delivered on *Mount Sinai*, could justify the sinner, because both these Laws, though the same as to the matter, did require that the Acts of Obedience should *First* Be Perfect: *2ly.* Constant, If the Creature were to obtain Justification thereby; Now the Acts of Obedience of the sinner, cannot by reason of Corruption be perfect without Defects, because they cannot flow from the love of God in the heart; Love being imperfect where any Corruption remains.

*2ly.* Neither can Obedience be constant, where Corruption remains. And if it be said, that the disobedient sinner may be justified by Law, by bearing the punishment threatened by it: It is Answered, frail Nature is not able to bear the extremity of Punishment threatened by the Law, neither is it able of it self, to overcome Death, which is the particular Punishment threatened by it against sin. Like as corrupt men cannot bear the extream Punishment due to sin sinlessly; for the extremity of Miserie irritates their Corruption, to murmur and repine against God, under their sufferings.

*Use* 1<sup>st</sup>. To diswade Folks from seeking Justification by the Law, for if we do this, we say Christ dyed in vain, *Gal. 2.* and last. And 2<sup>ly</sup>. Our doing of this makes Christ to become of no effect to us, *Gal. 5, 3, 4.* It keeps us from submitting to the Righteousness of God, and approving of his device, *Rom. 10. 3.* It makes the motions of sin, which are by the Law, bring forth Fruits unto Death, and it marrs our bringing forth Fruit unto God, by virtue of our Marriage with Christ, *Rom. 7. 4.* It makes all our external Obedience, in order to this end, useless for our good; *Paul* reckoned all his Obedience while he was in a Legal state, loss and dung, *Phil. 3. 8.* And it brings us under a Spirit of Bondage, *Gal. 4.* and last. But if it be said, shall the Believer cast at the Law? It is Answered, he should live under it as a Rule of Life, but not as a Covenant: If it be said, For what then should he obey the Law, if not to be justified by his Obedience? Answer, he should do it, 1<sup>st</sup>. To please God, *Col. 1. 10.* 2<sup>ly</sup>. To Glorifie their Heavenly Father, *John 15. 8.* 3<sup>ly</sup>. Because it is the Way to promote Holiness, *Rom. 6. 19.* and the Way to the enjoyment of Salvation; It is the notifying Evidence, that they have right to Life, *Rev. 22. 14.* For though Obedience to the Law cannot justify us from the charge, of being in part Transgressors of the Law; yet it may justify us from the Charge of Hypocrisie: Obedience may justify us, as to the reality of our Faith, and we may obey in order to that end, that by it we may know we have true Faith. 1 *John 2. 3.* But it is only the Righteousness of Christ that justifies our Person in a Legal Way: Likeas we may obey, that by

by our Obedience we may attain to further manifestations of the love of God, *John 14. 21.* Likewise we may obey, to edifie our Neighbours.

2. Use of Reproof to the Unconverted, that seek to be justified by the Law; and such are they who do expect that they shall be free of wrath, and merite Heaven, either for their Morality or external Righteousness, as the *Scribes and Pharisees* did. Or 2<sup>ly</sup>. Such as are formal *Hypocrites*, that lean to their external Acts of Worship, see *Isay 58. 23.* Or 3<sup>ly</sup>. Such as are superstitious, leaning to their Arbitrary Devotions, Or 4<sup>ly</sup>. Such as these who continue in their Prophanity, and yet lean to Acts of Charity, Or 5<sup>ly</sup>. Such as lean to their Legal Sorrow. Or 6<sup>ly</sup>. Such as lean to the Exercise of their Gifts, for promoting of the Gospel, *Matth. 7. 22.* Or 7<sup>ly</sup>. Such as lean to their Zeal to promote a Good Work, contrary to *Nehemiah's* Practice, *Nehem. 13. 22.* 2<sup>ly</sup>. This reproveth the Godly, who degenerate into a Legal Frame; and this they do, when they Found their Expectation of Heaven, their Immunity from wrath, the acceptation of their Persons, Prayers and Services, upon any Performance of their own, when they think, because of their Charity, their Repentance, their Devotion, and exact walking, God is obliged to them, to free them from Hell, and give them Heaven: It is true, Gods free Promise to Believers in Christ, makes these things the Rewards of Grace. to the Obedience of his own; but that is not done for the Intrinsic Worth of the Acts of our Obedience, *Rom. 8. 18.* because the Reward is counted of Grace and not of Debt, *Rom. 4.* and their greater also well as their lesser Rewards are



are given, on the account of their Adoption, and not as an Hyre for their Work, *Col. 3. 24.*

Now we come to speak to the Method it self: And

1. To the Preparation for this Method, *God sending his own Son in the likeness of sinful Flesh, and for sin:* Where Observe, that the Person made use of for the Justification of the sinner, is Gods own Son, or his only begotten Son, *John 1. 18.* It was convenient it should be so, *1<sup>st</sup>*, That we might be more certain of the Revelation of the Gospel made by him, *John 1. 18.* *2<sup>ly</sup>*. The World was made by him, *John 1. 2.* *Heb. 1. 2.* And therefore it is fit the world should be restored by him to its primitive Beauty, which it lost by the Son of man. *3<sup>ly</sup>*. The Elect behooved to be sanctified, and the sanctifying Spirit is the Spirit of his Son *4<sup>ly</sup>*. God intended to Adopt his Elect, and Adoption must be founded on our Union with the only Begotten Son of God, *Gal. 4. 5.* *5<sup>ly</sup>*. This contributes to the Expiatory Vertue of his Sacrifice, and the prevalency of his Intercession. *6<sup>ly</sup>*. It makes him capable to exercise his mediatory Kingly Power over all the Creation, for their good and safety, *Eph. 1.* and last. *Psal 2.* He hath by Inheritance obtained a more excellent Name than the Angels, and it is of the Son it is said, *His Throne is for ever and ever.* Likeas it is by his Sonship he is capable, for the comfort of Believers, to be the Judge of the quick and the dead, *John 5. 22:*

Observe *2<sup>ly</sup>*. Christs Mission, He was sent of the Father, and this Mission imports. *1<sup>st</sup>*. The Fathers great Love to the believing World, *John 3. 16.* *1 John 4. 9.* *2<sup>ly</sup>*. It imports, that Christ his acting the Work of our Redemption, was the Effect of a  
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former Decree, and was no casual or fortuitous Thing, but was the accomplishment of a Divine Purpose *Acts 4. 28.* and therefore that Providence is not to be stumbled at. 3<sup>ly</sup>. It imports that Christ had Gods Warrant for what he did, *Jo. 6. 27.* and he confirmed his Commission by Miracles, *Jo. 5. 36.* And therefore they that reject Christ condemn the Fathers Authority. 4<sup>ly</sup>. It secures us of Christs Fidelity, that he will pursue the Accomplishment of the Fathers Designs; for the infinitely Wise God, would chuse none but those that would be trustie to him, *John 6. 38.* and *8. 29.* And from this we may gather his success, *I/a. 44. 1, & 4:*

Observe 3<sup>ly</sup>. The Incarnation of the Son of God, He was sent in Flesh, he was not sent in the likeness of Flesh, but in the likeness of sinful Flesh, he was made real Flesh, *John 1. 14.* He was made of a Woman, *Gal. 4.* He was manifest in the Flesh, *1 Tim. 3. 16.* He was the man Christ Jesus, *1 Tim. 2. 5.* and this was done, 1<sup>st</sup>. That he might communicate the Gospel Revelation to us, in a way condescending to our Infirmity, *Heb. 1. 1.* 2<sup>ly</sup>. That we might have one in our Nature to cast a pattern to us for Obedience to God, *Phil. 2. 7. 8.* 3<sup>ly</sup>. That he might be capable to bear the particular Punishment threatened by the Law, viz. Death, *Heb. 2. 14.* And That his suffering being the suffering of Humane Nature, might be imputable to us, See the Text, God punished sin in his Flesh, or in his Humane Nature, that the Righteousness of the Law might be fulfilled in Believers. 4<sup>ly</sup>. That he might be a Sympathising Intercessor, *Heb. 2. & last, and 4. 15.* and that by vertue of the Experience of these  
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Temptations we are subject to. And 5/y. That the Father might make him a Pledge to us of our Victories, and Blessings, he would make him in our own Nature, to overcome Death and all our Spiritual Enemies, that his Victory might be a Pledge to us, that God can make frail man overcome death, and all their Spiritual Enemies, though they have a frail Nature. And 6/y. That we might have an easie Passage to God the Father, because we go to him through his own Son, dwelling in our Nature, *Joh. 14. 6. Heb. 10. 20.* We go through the vail of his Flesh, to the Father, That is the Passage.

Observe 4/y. Christ was not made sinful Flesh, but was made like unto sinful Flesh: This holds out Christ's sinlessness: this behoved to be, that he might be a perfect Patern for our Obedience, that he might be a spotless and acceptable Sacrifice, that he might be the Truth of these his Types, *viz.* the Legal Sacrifices that were to be offered without blemish, that his Sufferings might be for the behoof of others, seeing he knew no sin himself, *2 Cor. 5.* and last, That he might be a prevalent Intercessor, *Heb. 7. 26.* He was free of Original Sin, being conceived by the Holy Ghost, in the Womb of the Virgin, and so not springing from the first *Adam*, by way of ordinary Generation: And it was not consistent with Justice that he should want Original Righteousness, by virtue of *Adam's* breach of the Covenant of Works, seeing he was not a Person engaged in that Covenant, either Virtually or Formally, for, as I said, he came not of *Adam* by ordinary Generation.

Observe 5/y. He was made in the likeness of sin-



sinful Flesh, which imports these two, 1<sup>o</sup>. A subjection to the common Infirmities of Mankind, such as Hunger, Weariedness, and Mortality; And this should sweeten these Miseries to Believers, because we may expect his sympathy with us under them, for he had personal Experience of them. Likeas this may sweeten our Lot under them, that God gives us an Instance in his Person, that these Infirmities are consistent with special Love, and after-happiness, as we see in Christ's case.

2<sup>ly</sup>. The Phrase *being made in the likeness of sinful Flesh*, imports not only Christ's Subjection to the common Infirmities of our Nature, that all men are subject to; but it imports his lyableness to extrem Sufferings for our sins, As our Soverry.

Observe 3<sup>ly</sup>. From the Word *πρωτογεννητος* which imports the final cause of Christs Mission, Incarnation and Humiliation; That the Abolition of Sin is the End why God sent his Son into the World to dye, which holds out the odiousness and hurtfulness of Sin, seing all this ado was made for the removal of it. And therefore we should be watchful against the committing of it, grieved when either we or others do commit it, and restless and painful for the mortification of it.

Now follows God's Action, by which he brought about the Justification of the Sinner, consistent with Law, exprest in these Words, *He, viz.* God the Father, condemned, that is, pnnished, upon a Judicial Sen'ence past against Christ as Soverry, He condemned Sin in the Flesh.

The Text holds out Three things, anent Christ's Sufferings, 1<sup>o</sup>. Their Quality, they were Punishments;

ments; for they were not Miseries sent on him by God, to express his Sovereignty, but the Effects of Divine Justice. 2/y. The Words hold out who is the Principal Author and Inflicter of them, and that was God the Father. 3/y. They hold out the Subject of his Sufferings, and that was his Flesh or Humane Nature; The Text says, *He condemned Sin in the Flesh*. That is, in the Flesh of his own Son; *Flesh*, being here put for frail Nature.

For the First of these, That Christ's Suffering is a Punishment for sin, Appears, 1/y. Because he was the Truth of the *Levitical* Sacrifices, The sacrificed Beast, was substitute in the room of the guilty Sinner, for the Sinner confess his Sin over the head of the Sacrifice. 2/y. Christ is said to bear the Curse of the Law, *Gal. 3. 13.* 3/y. He is said to dye in our stead, *Rom. 5. 8.* 4/y. He is said to be a Propitiation through his Blood, *Rom. 3. 25.* 5/y. He is said to give his Life a Ransom for many, *1 Tim. 2. 6.* 6/y. He is said to bear our sins in his own Body on the Tree, *1 Peter 2. 24.* God is said to make him sin for us, *2 Cor. 5.* and last. To lay our iniquity on him, *Isa. 53. 6.*

This tells us, 1/y. That it was not only to give us a Patern for Patience that he suffered, or to give an Confirmation to the Truth of his Doctrine, but the main End was to satisfy for our sins; And though Christ be God-man, yet it is not incongruous to say that he satisfied his Fathers Justice for the contempt of his Father's Authority, by the violation of that Law, so expressly enacted by the Father, because he did reveal himself to the Rational World by that Constitution. Neither is the freedom of pardoning-  
Grace

Grace inconsistent with this satisfaction of Christ; because though Christ bought our Pardon, we did not buy it our selves, and our Pardon may well be called free, though it be given us for Christ's sake, because the Father of Grace provided Christ for us.

2ly. Of Grace he accepted of Christ's suffering in our stead, he might have required personal satisfaction from our selves, And 3ly. Of Grace he gives us Faith, through which we have interest in the satisfaction; Neither can it be said that Christ's sufferings are not satisfactory to Justice, because they were not Eternal. For 1st. The Dignity of his Person contributed to the value of his sufferings, and therefore it is said, God by his own Blood purchased his Flock *Acts* 20. 28. 2ly. He bore the extremity of suffering sinlessly, and overcame them by his own Spirit in raising himself from the dead; He ascribes the raising up of the Temple of his Body to himself, *Joh* 2. 19. Now the damned in Hell can neither suffer sinlessly, nor yet relieve themselves from their sufferings, which makes their Sufferings to be Eternal. 2ly. It tells us, the Godly may well bear with Chastilements for sin, seeing Christ hath born the Legal Punishment. 2ly. This may encourage us to make use of Christ as a Savior, seeing he can give us such a Salvation as is consistent with the Justice of God, he having born the punishment due to sin. 4ly. This may give us an account of the Righteousness of that Providence, whereby an most innocent Person was exposed to the greatest Extremity of Misery: The Answer is, tho he was personally Innocent, yet he was Legally Guilty, for he willingly undertook to be our Society. And this may



tell us, that the most dark and strange Providences, would appear highly Rational, if God's Designs were known in them.

The particulars, wherein Christ's suffering did consist, Are 1<sup>st</sup>, In that he was subject to the sinless Infirmities of our Nature. 2<sup>ly</sup>. In his Subjection to the Moral and Ceremonial Law. *Gal. 4. 4.* 3<sup>ly</sup>. In his Temptations frae *Satan*. 4<sup>ly</sup>. In his Persecutions from the World. 5<sup>ly</sup>. In his Poverty. 6<sup>ly</sup>. In his Reproach Shame and Contempt he suffered from the World. 7<sup>ly</sup>. In his severe pains he had on the Cross, in all the parts of his Body, and without the least Alleviation of inward Joy: which many of the *Martyrs* had. 8<sup>ly</sup>. It consisted in Natural Death. Like as he had Trouble in his Soul, as appears in his Prayers, by strong Crying and Tears, and by his Bloody sweat in the Garden, and by his Outcry on the Cro's. when he said, *Why hast thou forsaken me?* And this suffering in his Soul consisted in his fear of being swallowed up of Wrath, see *Heb 5. 7. 8.* which Fear was sinless, because he having frail Nature and having a quick apprehension of Divine Wrath, and its unsupportableness to that Nature, without supernatural support, and he at this time not reflecting on the promise of supernatural support, he could not but fear the being overcome thereby. If it be said, it was a sin to him, not to reflect on that promised Support. I Answer, It was no sin, because his Mind being Finite, and being fixed in the apprehension of that terrible Object of Divine Wrath, it could be in no Natural Capacity at that same moment of time to reflect on the promises of Support, the which he did quickly after, when the

Mind was in its Natural Capacity to do it. 1/y. His Soul-trouble consisted in the want of the sensible Enjoyment of his Fathers Love, whereof he complain on the Cross. 3/y. His Soul-Trouble consisted in that great Grief which put him in an Agony, and made him *Sorrowful even to Death*: And this was, for feeling the Wrath, of an Angry God, against sin.

From this, First, We may see the greatness of the moral ill of Sin, that brought on such sharp and sore Sufferings upon Christ. 2/y. We may see the firmness of the Commination of the Law, for if the Threatning was exactly accomplished on the Elects Sovery, it will be exactly accomplished on the Sinners themselves that have no interest in the soveritys satisfaction. 3/y. In Christ's severe Sufferings, ye may read the greatness of his Love. 4/y. Since his Sufferings were so extream; It commends his Carriage, as an imitable pattern under an suffering lot; see him Exercising Faith, Love to God and his People, Sympathy with God's People, as he had with the Disciples, when he found them sleeping, Zeal, Patience, Self-denyal and the like. &c.

We may here observe, that the Text refers the inflicting of this Punishment to the Father, he that sent his own Son, *Condemned*, that is, punished in the flesh of his own Son: This is clear, because that this punishment was inflicted for manifestation of the Father's Justice. *Rom. 3. 25.* Because he was offered to God the Father as an sacrifice, *Eph. 5. 2.* His suffering was the accomplishment of the Father's purpose, and brought about by the Fathers providence, *Act. 4. 28.* This Cup was holden to his Head by his Father, *Jo. 18. 11.* He dyed in Obedience

dience to his Fathers command, Jo. 10. 18. This speaks the Fathers regarding the Credite of his own Law, who tho he intended to save his Elect, yet would not do it without keeping up the Honour of his Law, and the Glory of his Justice. 2<sup>ly</sup>. It holds out the greatness of his Love to the believing World, and gives them an ground of Assurance that there is no promise in the Covenant of Grace, but he will perform it for their good; He that punished his own Son, to make way for their good, will certainly, for his cause give them all that good which he hath purchased, Rom. 8. 32.

*Verse 4. That the Righteousness of the Law might be fulfilled, in us, who walk not after the flesh, but after the Spirit.*

**T**His is the Effect of the wise Method, that God did take for the Justification of the sinner, in a way consistent with the Law: And in speaking to these Words, as they are connected with the former verse, we will speak to these 3. Things. 1<sup>st</sup>. Clear what this Righteousness of the Law is, and that it is a Righteousness. 2<sup>ly</sup>. That Christ hath acted and done it. And 3<sup>ly</sup>. That it is surely ours, and that it is fulfilled in us.

As for the first, *The Righteousness of the Law*, to clear what it is, and that it is; you must know that it hath two parts; its preceptive part, and its Commnatory part, now both these are Righteous. 1<sup>st</sup>. The preceptive part, it is Righteous, if ye consider



either the Authority enjoining, or the Matter enjoined: The Authority is just, If ye consider our obligation to God, and our dependencies on him, and if ye consider that Infinite Wisdom, Goodness and Power, which qualifie him to be the supreme moral Governour of the World. 2<sup>ly</sup>. If ye look to the matter of the Law, it is Righteous, to acknowledge the Creator as our God, to give him the prescription of his own manner of Worship, to be reverend in that Worship, to give him a part of our time, to do the Relative Duties to our Superiours, because of our dependance on him, and benefite by them, sincerely to design the preservation of our Neighbours Life, Chastity, Goods and Name, as we do design the preservation of our own, and that because our Neighbours participate of the same nature and spring from the same common Root of Mankind. Because the good of Humane society tends much to Gods Glory, To be content with our Lot, as being prescribed by the good and wise God, The practice of these Duties are Righteous, because the very light of nature approves them: The practice of the Duties of the first Table of the Law having a Native tendency to fit a Man to converse with his God, in which stands his Felicity: And the practice of the duties of the second Table of the Law, being necessary for the preservation of humane society, clearly evinces, That that practice is Righteous.

From the Righteousness of the preceptive part of the Law we infer, First, That every sin has in the bosome of it, a Rebellion against the Authority of God. 2<sup>ly</sup>. Of its own nature, it's Unrighteousness. 3<sup>ly</sup>.

We see that every true Christian with *Pan.*, must con-

sent to the Law, and approve it as good and Righteous.

Now as to the Righteousness of the Threatning annexed to the Law, the punishment threatned is most Righteous; For the Law threatens the sinner, with Death, Natural, Spiritual, and Eternal: Now it is a Righteous thing, that no less punishment should be due for sin nor that threefold Death, because God, who is Essentially just, and necessarily the Moral Governour of the World, hath appointed it, and he cannot err. 1<sup>ly</sup>. His Deputy within us, Our Conscience approves this punishment is due for sin. 2<sup>ly</sup>. The Intrinsic evil that is in sin deserves it. It being an ungratitude against our Benefactor, Unrighteousness upon the matter, and Rebellion against the just Authority of our Ruler.

From the Righteousness and dueeness of punishment by the Threatning, we infer, That we should not repine, when God punishes us for sin.

Now we come to clear, That the Righteousness of the Law is perfectly to be found in Christ, and this stands upon the connection of the former verse with this: It is expressly said, that Christ was put to suffering, *That the Righteousness of the Law might be fulfilled in us.* 1<sup>st</sup>. Then look to Christ's Active obedience to the Law's Precepts; it is such an obedience as makes the sinner Righteous, *Rom. 5. 19.* 2<sup>ly</sup>. The perfection, required by the Precepts of the Law, is to be found in Christ, *Rom. 10. 4.* *He is the End of the Law for Righteousness,* that is, a perfect conformity, to the preceptive part of the Law, is to be found in Christ, as a Basis for our Justification. 3<sup>ly</sup>. Christ's Righteousness is perfect, standing in a

perfect obedience to all the Commands he was under, Because he is allowed to stay with the Father in Heaven; he could not enjoy that perfect Felicity constantly, if he had been disobedient to the Father in the least. Jo. 16. 10. This obedience of Christ's flows from a principle of Love to the Father. Jo. 14. *last*, it tends to a good end, *viz.* to please God, Jo. 8. 29. it is constant and uninterrupted. *Ibid.*

From this we may see. 1<sup>st</sup>. That Christ's obedience makes him an excellent Pattern for our Imitation. 2<sup>ly</sup>. It holds out, that our Justification through Christ, hath a solid Basis, it doth establish the preceptive part of the Law, *Rom.* 3. *last*. and 10. 4. 3<sup>ly</sup>. We must not now study Obedience to be justified thereby, seeing Christ's compleat Obedience may be sufficient matter for our Righteousness.

Next, a perfect conformity to the Commination of the Law, is to be found in Christ. 1<sup>st</sup>. If ye look to the Extremity of his Suffering, He was obedient to Death, even the Death of the Cross, *Phil.* 2. 8. 2<sup>ly</sup>. The quality of his Sufferings, he bore the whole Curse of the Law, *Gal.* 3. 13. They were the Effects of vindictive Wrath. 3<sup>ly</sup>. If ye look to the Effects of his sufferings: As first, Perfect expiation of sin, *Heb.* 10. 14. The procuring of Eternal Salvation, *Heb.* 9. 9. 4<sup>ly</sup> If ye look to the Evidences of the compleateness of his Sufferings: As first his Resurrection, as being the absolution of our Soverety, *Rom.* 4. 25. 2<sup>ly</sup>. His Session at God's right Hand, as being his Reward. see *Heb.* 1. 3.

From the perfect conformity of Christ, to the Threatning of the Law, We see how the Justification of a Believer by the Gospel, fully secures the Believ-



Believer from Law-Vengeance. 2<sup>ly</sup>. We see we are bound to do and suffer for Christ, who has fully satisfied the Threatning of the Law for us. 3<sup>ly</sup>. We see it is very unsafe for our selves, and injurious to Christ, to judge, that either our Actions or Sufferings can come in as Partial Causes with Christ's Satisfaction to the Threatning of the Law, to procure the Expiation of Sin.

We have spoken to the Righteousness of the Law in it self, As it is prescribed, and required by the Law. 2<sup>ly</sup>. We have spoken to it as performed acted and done by Christ: We must speak to that Righteousness performed by Christ, as imputed to us, and possest by us. And First, It is imputable to us; because the punishment, Born to satisfy the Threatning of the Law, was Born by one in our Nature; the Father punished sin in Christ's Flesh, and his Flesh was our Flesh. 2<sup>ly</sup>. Christ was the second *Adam*, and our Legal Sovereignty. 3<sup>ly</sup>. We have an Mystical and spiritual Union with him, we are called his Spiritual Seed, *1/ai. 53. 10.* as being born according to his Image, by the power of his Word and Spirit. Likeas, The sovereign Lord, and supreme Governour of the World declares in the Gospel, That he accepts Christ's satisfaction to the threatning of the Law, in the place of a compleat satisfaction from Sinners, : Here is a strong perswasive to invite sinners to make use of Christ, because he is in himself a compleat legal Righteousness, and can invest them sickerly and securely with it. 2<sup>ly</sup>. It calls on Actual Believers, seing they have a sure pretension to an compleat Legal Righteousness, it calls on them, I say, to expell the fears

fears of Law Vengeance out of their Mind, it calls on them to have an quiet and peaceable Conscience Boldness in Prayer, and the lively hope of Glory.

*Verse 5. For they that are after the flesh, do mind the things of the flesh: but they that are after the Spirit, the things of the Spirit.*

**BY** *these that are after the flesh*, are meant such in whom there is no new Nature, and who give a ready and full obedience to their Corruption; *By the things of the flesh*, are meant either such outward Enjoyments as are gratifying to our Corrupt Lusts, or such sinful methods as Corrupt Men ordinarily chuse to attain these Enjoyments by, or both; *By minding the things of the flesh* is meant, Corrupt Men their high esteem of, strong desires after, and solicitous care about these Enjoyments of the World, that gratify unrenewed Lust.

That Unrenewed Men thus mind the things of the flesh appears, Because, to enjoy the Objects of their Lusts, they will not stand to commit the greatest of crimes; *Jerobeam* would not stand to commit Idolatry to gratify his Ambition; *Judas* would not stick to betray his Master to gratify his Covetousness. 2/y. Unrenewed Men will expose themselves to much toil of Spirit, and Labour of Body to obtain these Enjoyments. 3/y. They expose themselves to many Bodily dangers to enjoy them. 4/y. They have great fears of losing them, they have a great confidence and rejoicing in the enjoyment of them, *Luke*

12. The Rich Man had his Soul take rest and be Merry. 3ly. Unrenewed Folks have an exceeding greif. when they want these Enjoyments.

The Causes why Unrenewed Folks mind the things of the Flesh, are first, Ignorance of and Infidelity about an other Life. A second cause is, a wrong Set of heart, whereby they love to have their satisfaction placed in outward things, more than in God. A Third is. the Devil hurries Corrupt Men to follow sinful courses, who by that can get no leisure to reflect on the Vanity of these Enjoyments.

The Evils of their thus *mind[ing] the things of the flesh*. Are 1st. This practice ordinarily hardens People, and gathers strength to Corruption, and makes customary sin hard to be overcome. Jer. 13. 23. 2ly. This course is very scandalous, and offensive to others. 3ly. It exposes Men to great smarting of Conscience for it. 4ly. It exposes them to many snares and destruction, 1 Tim. 6. 9, 10. 5ly. It exposes them to great Torment, through disappointment of their expectations.

The Use of this serves, First for Tryal: Those *that mind the things of the flesh*, are in a state of Nature. 2ly. It bids us pity those that are in an unrenewed state; For they have a pityful Employment, *mind[ing] always the things of the Flesh*. 3ly. It exhorts such as are unrenewed, to seek the Renovation of their Nature, by Prayer to God for it, and the use of the means of Grace, see Peter's Exhortation to Simon Magus, Acts 8. 22 and Ezek. 36. 37.

The last part of the verse is contained in these words, *Those that are after the Spirit. mind the things of the Spirit*.

Now



Now First, By those *that are after the Spirit*, are meant: Such who have an renewed Nature, whose Conversation flows from Faith and Love, who are led by the Spirits motions, whose Conversations are regulated by the Law in its spiritual meaning whose Conversation hath an tendency to promote spiritual Ends, viz. The Glory of God, and the pleasing of him, their own Salvation, the preserving Peace of Conscience. the attaining of Communion with God in the World, and the Edification of their Neighbour.

By *the things of the Spirit*, are meant these Duties the New Man exerciseth himself in with Delight and these Comforts that please the new Nature, and its Felicity.

By *the minding of the things of the Spirit*, is meant the Christians esteem of, and concernment about, the enjoyment of spiritual Good.

We may observe here, the Renewed Man minding the things of the Spirit, that is, he minds the Duties that are pleasant and profitable to the New Nature. As 1<sup>st</sup>. The duties of the Moral Law, Paul tells in the 7<sup>th</sup> Rom. That he delights in the Law of God after the inward Man. 2<sup>ly</sup>. He minds the Exercise of Faith, he sits down under Christ's shadow, with great delight, Cant. 2. 3. 3<sup>ly</sup>. He is much taken about the guiding of his Conscience. 1<sup>st</sup>. That his Conscience may witness for his Integrity, 2 Cor. 12. 2<sup>ly</sup> That his Conscience may testify his Tenderness, 1 Cor. 4. 2. 3<sup>ly</sup>. That it may testify his offensive walking. Acts 24. 16. 4<sup>ly</sup>. That his Conscience may testify for him, that he hath an Interest in Christ's Blood, Heb. 10. 22, 4<sup>ly</sup>. The renew

ed man minds Duty, if you consider that he is careful to mix the Exercise of Grace with the Exercise of Gifts, 1 *Tim.* 1. 14. 5ly. He is careful to Exercise the various Graces of the Spirit, as providence calls him to it. 2 *Pet.* 1. 5.

Next, as to the Comforts of the New Nature, he is an Man that hath a panting desire after fellowship with God, *Psal.* 63. 8. and that either in Ordinances *Psal.* 27. 4. or in Providences, *Psal.* 34. 7. 8.

In the last place, the renewed man is taken up about his Felicity. As 1st. To make his Title sure to it, *Phi.* 3. 9. 10. 2ly. That he may hastily enjoy it, *Phil.* 3. 14. 3ly. That he may keep entire friendship with God, who is the giver of it, 2 *Cor.* 5. 8. 4ly. That he may taste something of it, before he enjoy it fully, *Philip.* 3. penult. And 5ly. He commits the keeping of it to God, till he come to the Actual Enjoyment of it 2 *Tim.* 1. 12.

From this, we make an Use of Tryal of our renewed state: And 2ly. We would be exhorted, if we would be in capacity to mind the things of the Spirit, to study more Heart-renovation, by labouring to entertain the impressions of the word, without prejudice. *Rom.* 6. 17.

**Verse 6** *For to be carnally minded, is Death:  
But to be spiritually minded, is Life and  
Peace.*

**H**ere the Apostle proves, That those that walk after the flesh are lyable to Condemnation; Because to be Carnally minded tends to Death, and the

the truth is, that these Objects which gratify Lust, or rather those sinful courses, that corrupt Nature takes for to attain the Enjoyment of these gratifying objects, certainly tends to Death; many times the wickedness of men brings them to an untimely Natural Death, and always Mens acting of Wickedness encreaseth Spiritual Death, which stands in the Alienation of the Heart of Man, from conversing with God, whether to converse with him by Prayer, in the use of publick Ordinances, or in conscientious Reflections upon, and improvement of the course of Divine Providence: Now since Sin encreases our Alienation from God, it cannot but encrease our Spiritual Death, for the Life of the Soul lyes in Communion and fellowship with God. *2<sup>d</sup>* The Carnal Acts of the carnal mind encrease Spiritual Death, because they encrease in us an impotency to do that which is spiritually good, and they encrease in us a Readiness and Ability to do that which is Evil, so then Sin cannot but encrease Spiritual Death: Because Spiritual Death consists in an Aversion from doing good, and a readiness to do Evil. Likeas there is a strict Connection between the sinful course of the Carnal unrenewed Mind, and Eternal Death, which stands in the Eternal separation of an Man from the favourable presence of God, And the Intimation and Expressions of his special Love, and it lyes in the undergoing, to all Eternity, the Effects of his displeasure, as a just Revenging God, punishing all disobedience to his Law: And that this Eternal death is surely connected, with the prophane course of a Carnal Mind. Appears *1<sup>st</sup>*, Because that the Law binds over all the Transgressors of it, to endure

this



this Death, *The Wages of sin is death*, Rom. 6. 23. Now there's none can evade the Accomplishment of this Law-Threatning, but such as are in Christ; and the Carnal-minded Man is not so, while he remains Carnally Minded. 2/y. It appears that the course of the Carnal minded Man tends to Death, because while he is in that course of Life, the Gospel and all it's promises are unfavoury to him, and so he cannot be in case to follow the Counsels therein proposed, for escaping Eternal Death.

Use 1<sup>st</sup>. Seing that such persons are running to Death, it serves to reprove them that are in this case, that are very secure and fearless, expecting that they will go to Heaven, notwithstanding of their wicked course of Life: This security of theirs may arise 1/y. From their Morality, leaning to that. 2/y. From their Formality. 3/y. From their immunity from present Trouble. 4/y. From the exercise of their common Gifts. 5/y. From their Carnal Policy, they make a Covenant with Death and Hell. *Isai. 28*. They think they have wit to escape the Wrath of God, let it burn never so hot. 6/y. This security comes from the Flattery of bad Ministers and false Friends.

A second Use of Exhortation, And that *First*. To the Carnally minded, That they would consider what is the danger of their Condition, and what is the remedy thereof. And 2/y. To Ministers, and other Godly People, to pity such, and do what they can in their station, to prevent the danger of their Folks.

A *Third Use*, is to instruct us in the miserable condition of such, who not only are lyable to Death, but the whole tendency and labour of their Body, and toil of their Mind, during the course of their  
Life

Life, while they are in that state, is to involve them more and more under Eternal Death.

Next Observe, *To be Spiritually Minded is Life and Peace*, and therefore the Man, that walks after the Spirit, is free of Condemnation.

The Life of Grace follows on Spiritual Mindedness and the Life of Glory is connected with it, see *Rom.* 8. 13. This is a singular advantage to have spiritual Life. For 1<sup>st</sup>. It is the best kind of Life, the Animal is better then the Vegetative Life, the Rational is better than the Animal, and the spiritual Life is better then the Rational. 2<sup>ly</sup>. It is the end of Christ's Death, *John* 4. 10. 3<sup>ly</sup>. It is the same Life that he possesses, 1 *John* 5. 11. 4<sup>ly</sup>. Tho it be obscure to Sense, yet it is sure to Faith, *Col.* 3. 2. 5<sup>ly</sup>. It is a Life from God, springing from his Gracious presence, It makes a Man live with God, to entertain Converse with God, and disposes him to live to God, & to give him much Self-denying Obedience. Now spiritual-mindedness encreaseth this Life, because to be spiritually-minded is vigorously to act this Life, and the vigorous acting of it, encreases it.

From this we may see, That Christians may blame their own Carnality for the want of the encrease of spiritual Life. 2<sup>ly</sup>. Since the Apostle, to prove that Spiritual Mindedness is inconsistent with the state of Condemnation, adduces this Argument, that spiritual Life attends spiritual Mindedness: from this he warrands the Christian to conclude from his spiritual Life, that he cannot be condemned: and indeed it is a good Ground for such an Conclusion, for spiritual Life is begun Glory: Like as the Christian is hereby taught to be induced to spiritual Mind.

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edness, because it is attended with this advantage, the encrease of spiritual Life : Tho the World look on spiritual-mindedness as folly, yet this again should make them look on it, as true Wisdom.

The next Advantage following on spiritual Mind-  
edness is Peace, which includes in it, Peace with God, peace with our own Conscience, and freedom from the disturbance of Lusts : The spiritual-minded Man has Peace with God, because he has an Union with Christ ; he has peace with his own Conscience, because he lyes near the Communication of saving Light, whereby he may discern his Interest in Gospel-Priviledges. 3/y. He acquires freedom from disturbance frae his Lusts, because Spiritual-mindedness lessens a Mans inclination to Sin.

*Verse. 7. Because the carnal mind is Enmity against God: For it is not subject to the Law of God, neither indeed can be.*

**H**ere the Apostle proves, That the unrenewed Man is lyable to Death and Condemnation : *Because the Carnal Mind is Enmity against God* ; That is, it is an irreconcilable Enemy to God, and this he proves, because the Carnal Mind cannot comply with the Law, nor be subject to it.

There are three Things observable in the Text.  
1<sup>st</sup>. That the carnal and unrenewed Man is God's irreconcilable Enemy. 2/y. That the unrenewed Man cannot be subject to the Law, nor comply with it. And 3/y. The Man that is God's Enemy is lyable to Death : For here the Apostle proves from  
the



the Enmity, that the carnal Man hath against God (that former Assertion,) That to be carnally minded is Death.

For the First Observation, That the Unrenewed Man is God's Enemy, it appears, from his carriage towards Gods Law 1<sup>st</sup>. He contemns its Authority 2<sup>ly</sup>. He vilifies the Rewards, that are promised the Obedience of it. 3<sup>ly</sup>. He defies the Threatnings of it, *Deut. 29. 19.* 4<sup>ly</sup>. He dislikes the Manner of it. Secondly; It appears from his Carriage towards Gods Spirit. As 1<sup>st</sup>. He rejects his Testimony for the Gospel. 2<sup>ly</sup>. He resists his Motion 3<sup>ly</sup>. He traduces his special Operations, whether his Works of Miracles, or his Works of Sanctification in the hearts of the Godly. Thirdly, It appears from his Carriage towards the Gospel, he slights the Acts of Grace, contained therein, *Math. 22. 5.* He rejects the revealed Mysteries thereof, *1 Cor. 2. 14.* He is an Enemy to the settlement of the Ordinances of the Gospel, and a great Enemy to the serious Preachers of it. Fourthly, This Enmity kythes, by his Carriage towards the Providence of God, for as the Corrupt man is ready to deny the Being of God *Psal. 14. 1.* So he is ready to deny the Being of Providence, *Zeph. 1. 12.* And 2<sup>ly</sup>. He is a great Reflector upon Providence, *Mal. 3. 13.* And Fifthly, this Enmity appears in his Carriage towards the Godly, his Calumniating and Persecuting the innocent Godly tells, that he hates the Image of God. And Sixthly, He is an Enemy to God, because he desires never to think on him, he would fain have God far from him, he saith to God, *Depart from me, Job. 21. 17.*

Use, This speaks the Folly of the unrenewed Man, who

against God, who loves to be at enmity with so powerful and  
 minded a good God. 2/y. It speaks the Wickedness of his  
 Heart, since he keeps enmity at so holy a God.  
 renewed 3/y. It speaks his Ingratitude, since he is an En-  
 carriage my to his Benefactor. 4/y. It lets us see the Justice  
 authority of Gods Judgements on the unrenewed World, since  
 mised to they are his stated Enemies. 5/y. It commends  
 Threat. the Patience and Bounty of God towards his En-  
 Matter mies. 6/y. It teaches the Godly to discern the Pow-  
 iage to er of Grace in their Conversion. 7/y. It teaches  
 s Testi them to discern the Freedom of it, for they were  
 Motions. once Enemies. 8/y. It gives them a great ground  
 whether of Confidence, to expect the continuance of Favour;  
 Stificati for if Grace made them Friends of Enemies, it will  
 appear much more continue towards them, when they are  
 ghts the made Friends. 9/y. It takes off the Offence that  
 . 5. He might arise from the Worlds opposition to the Go-  
 Cor. 2. 4 spel, for it is a confirming Argument for the Truth  
 rdinance of the Gospel, that it is of God, seeing the World  
 ous Prea are Gods Enemies. 10/y. Unrenewed Men would  
 , by his see the miserie of their Condition, and not delude  
 or as the themselves with that Opinion, that God is their  
 f God, Friend, while they are in that state, seeing they are  
 eing of his Enemies.

great Re- For the 2d. Observation, That the unrenewed  
 bly, this man cannot comply with the Law. 1st. They can-  
 Godly, not comply with the Ends of the Law. 2/y. They  
 at God. cannot practise the Duties enjoyned by the Law.  
 d Sixty- First, They cannot design the Ends of the Law, for  
 Pres ne- a first End of the Law is to bring men to please God:  
 God far but the unrenewed man, prefers the pleasing of him-  
 Job. 21. self, and his Lust, to the pleasing of God. The 2d.  
 ed Man, End of the Law is to bring men by pleasing of God,

who

D

to

to have Communion with him, but this cannot be signified by the unrenewed man, because he pursues Happiness, not in Communion with God, but in the gratification of his Lust. A Third End of the Sacrament is, to bring men to glorifie God, but the mans Selfishness makes him unconcerned with Gods Glory, if he can but get his selfish Interest advanced.

Next, the Corrupt man cannot obey the Duties of the Law; he cannot obey the Duties enjoyned by the First Command, for the Scope of it is, to make men Trust, Love and Delight in God, but Corruption inclines men to Trust, Love and Delight in worldly Goods: Neither can they obey the Duties of the second Command, because the Scope of it is, to make men the exercise of appointed Worship, for the advancement in Holiness and Communion with God. But Corruption inclines them to Idolatry, Superstition and Formality; and at the best to exercise themselves in appointed Worship, Externally, to bring their Consciences to acquire a false peace; that they may with the greater quietness, prosecute satisfaction in their Lusts. Neither can they obey the Duties of the Third Command, because the Scope of it is, to make men serioulness and suitableness in the inward frame, going about the Service of God; But the mans beness of Spirit, is to serve his predominant Lust. Neither can they do the Duties of the Fourth Command, because the carnal mind makes the heart through worldyness, unfit to keep a Sabbath in a Spiritual manner, to the Glory of God. Neither can they observe the Fifth Command, because the Scope of it is, to press conscientious Subjects to their Superiours, from respect to Gods Glory,



cannot be blick Good, but the Corrupt man obeys only  
 e he placed rough fear. and not from Conscience. Neither  
 od, but in they obey the Duties enjoined in the 6th. 7th.  
 nd of the 1st, and 9th. Commands, Because the Scope of those  
 at the conjoin us to preserve the Life, the Chastity, the  
 ed with Goods and Name of our Neighbour, and that from  
 est advance pure and sincere Love to our Neig'bour. Now  
 y the Duty Pride marrs men from a Conscientious Obedience  
 enjoined in the 5th. Command, so Corrupt Selfishness marrs  
 , to make em from a Conscientious Obedience to rest; for  
 ut Corrupt Selfishness will encline men to pursue Satisfa-  
 ht in inferiour to their Lusts, notwithstanding that satisfaction  
 uties of theould be attended with the detriment of their Neigh-  
 it is, to cur. Neither can Corrupt Men obey the 10th. Com-  
 p, for theirand, because the design of it is to enjoyn Contenta-  
 on with Con with our Lot, but Corrupt Men, they have  
 try. Superlust reigning in them, and we know Lust is an  
 exercise that is satiable thing.

y, to bribe This Doctrine affords us an Use of Tryal, For  
 that they Corruption be a non-subjection to the Law, then  
 satisfactione may gather the Degree of our Mortification, by  
 e Duties ofnsidering what length we have come in comply-  
 of it is, to go with the Law. 2d. It affords us an Use of  
 ward framestruction, it lets us see that every corrupt man  
 at the Corrupt an aversion from all Good, and an inclination  
 predominat all Evil: It's true, all corrupt men do not com-  
 e Fourth Com all actual sins; but their Forbearance to com-  
 es the Credit these sins, does not flow from a conscientious  
 ep a Subjection to the Law, forbidding the same, but  
 of God. Rom the want of Temptations, or from common  
 mand, for straining Grace, or from the fear of Punishment by  
 Subjection to humane Law, or the like. 2d. It affords us an  
 lory, and Use of Exhortations, viz. That as we would be

brought to comply with the Law of God, so we would not give way to unmortified Lusts, we would not place our Happiness in getting satisfaction to these for it is a sinful satisfaction, it is a vain and empty satisfaction, attended with many Disappointments, many foolish and groundless Expectations, and it is a comfortless satisfaction at the hour of Death.

*Verse 8. So then, they that are in the Flesh cannot please God.*

**T**HE Apostle infers from this, That the Carnal Mind is enmity against God, because not subject to his Law, *That therefore these that are in the Flesh*, That is, those that are carnally minded *cannot please God*, That is, God is not in a state of Friendship with them, and deals not with them as He deals with his Friends.

The Apostle Expresses the Conclusion; because it is of great import to unrenewed folks, to believe that God is not a friend to them; Or the Word may be taken as an new Reason to prove the Principal Thesis, which is, That such as walk after the flesh, are not free from Condemnation: And if it be taken as a Reason, the meaning of the Verse is, That unrenewed folks Actions cannot please God, that is, be accepted of him, as rewardable by him, and if their Actions be not acceptable and rewardable, the Apostle takes it for granted, that their Persons cannot be accepted of God, nor reconciled to him.

him, and we know that the Non-acceptableness of the unrenewed mans Actions to God, is well interred from the opposition of his unrenewed Nature to the Law.

The Words carry in them these Two Observations. As 1<sup>st</sup>. Observe, That unrenewed People, while they are such, God is not reconciled to them. 2<sup>ly</sup> Observe, That unrenewed People, while they are such, their Actions are not accepted of God, nor rewarded by him: when I deny a reward to their Actions, I do not deny but some of their Actions being materially Good. a temporal Reward may attend them, as it was with *Jehu*, but they are not rewardable in this Sense, they have no Spiritual Rewards in this life, nor Eternal Rewards in the life to come; neither will the material Goodness of their Actions keep them from the Vengeance of God due to them, for the Evil that is mixed with them, as appears by the 1. of *Hosea*, the Threatning against the House of *Jehu*, for the blood of *Jezreel*.

Now for the 1<sup>st</sup>. Observation, That God is not reconciled to those that are unrenewed, is clear, Because none can be reconciled to God but those that have an interest in Christ, and we can have no interest in Christ without the Presence of his Spirit, and that Presence is always a renewing Presence. For if the Apostle, in the 4. of the *Thess.* proves, That we are called to Holiness because he has given us of his Godly Spirit, *vers.* 7, 8. 2<sup>ly</sup>. Christs Errand is to save his People from their Sins, *Mat.* 1. 21. And therefore those that Christ reconciles to God, he must renew, seeing his Salvation includes in it, as well the abolition of the Power of Sin by reno-



vation, as the removal of the guilt of it by reconciliation; neither is it consistent with Christs Honour, to make him the minister of Sin, to say that his errand into the World was to suffer, and then by to procure a liberty to Rebels, to continue in the Rebellion against God, and yet be free of Punishment. 37. To say that People can be reconciled to God, and yet unrenewed, is to say that Christ can be satisfied not by Water as well as by Blood: It is to diminish a great part of the vertue of the Redeemer. 4. 25. To assert this, that People may be reconciled to God, and yet unrenewed, is to say, that God misses the designed End that he hath before him, in reconciling them to himself, As 1. To free them of the Bondage of Satan, Justice is satisfied for them, that they may be renewed, and that Satan may have no plea against them, to detain them under his Tyranny. 2. He designs to bring them to himself, to have access to him, to be consecrate Temples to him, *Eph. 2. 21*. He designs to have their way pleasing to him, *Psal. 37. 23*. He designs to make himself lovely to them, and to make them take Delight in him, *Rom. 5. 10, 11*. And he designs by Reconciliation, to present them holy and blameless in his sight, *Col. 1. 20, 21*. Now none of these Ends, that God intends to bring about by reconciling his People to himself, can be attained without Renovation.

*Use 1<sup>st</sup>.* To Instruct the unrenewed sinner that the great misery, God is their stated Enemy, and their Blessings are Snares, their Crosses are Curses and Pledges of their Eternal Ruine, they have no access to God in their misery, and as afterwards will see from the Text, all their Services are rejected of him as Refuse.

*Use 2<sup>d</sup>.*

Use. 2. To reprove the unrenewed, Who will believe that God is reconciled to them, notwithstanding of their unrenewed State, and there are many sorts of such Persons. As 1<sup>st</sup>. The Moralists the 2<sup>d</sup>. The Formalists. *Luke* 18. 11. and 12. 3<sup>d</sup>. The Partial Reformer, *Mark* 10. 21. 4<sup>th</sup>. The Temporary Believer, see *Heb.* 6. and the Parable of the Sower. 5<sup>th</sup>. Such as lean to their wide Profession and their Name amongst the Godly. *Matth.* 4. 25. 3.

Use 3. Is of Exhortation, To Exhort these that are unrenewed to do their best for the change of their State; Seing certainly God is their Enemy while they remain such: And for this Effect, they would Pray to be delivered from the Bond of Iniquity, this is *Peters* advice to *Simon Magus*, *Acts*, 8. 2. Direction for change of their State is, *1<sup>st</sup> Jam.* 1. 21. *Receive with meekness the engrafted word, which is able to save your Soul.* 3. Direction is, Be convinced that ye are unrenewed, and of the evil and danger of that condition.

4<sup>th</sup>. Use, Is an Use of Tryal, Since there is such danger in being in an unrenewed state, try it by this mark, if ye allow your selves in an continued Rebellion against the divine Law, ye are certainly unrenewed.

Use 5<sup>th</sup>. Is of Consolation and Exhortation, to the truly Godly and renewed; They are called to apply the priviledge of Reconciliation to themselves, because the Text supposes, that all those that are in the Spirit pleases God: When it asserts that all those that are in the flesh cannot please him. For the Text divides all Professors into these two sorts,

*viz.* These that are in the flesh, and those that are in the Spirit, denying the priviledge of Non-condemnation to the first and allowing it to the second. And indeed it is not Gods will, that renewed souls should forbear applying Reconciliation to themselves for this confident Application, would make way for confident walk and converse with God, and confident access to him in Prayer; It would support us under the Worlds Emnity, and defend us against the Worlds Allurements, and encourage us to the study of Mortification, with the greater Cheerfulness.

As to the second Observation, That unrenewed Persons their Actions are not accepted of God, is clear 1<sup>st</sup>. Because their Persons are not acceptable through Christ. 2<sup>ly</sup>. Because they have not the Image of God, neither are they Objects of his Complacency. He hates the Workers of Iniquity, *Psal.* 5. 5. The Action it self is wholly Flesh and corrupt, because flowing from himself, without the assistance of the Spirit, and directed to his own self ends alienately.

Use, To reprove the unrenewed, who believe in the acceptance of their Devotion, and are sometimes angry with God, when they find it otherways, *Ps.* 58. 3. 1<sup>ly</sup>. They believe the acceptance of their Charity. 2<sup>ly</sup>. Their suffering for their Profession. 3<sup>ly</sup>. They believe their acceptance of their Zeal for publick Reformation: The cause of this mistake is, the Ignorance of the Spirituality of Gods Nature, and the Spirituality of his Law. 2<sup>ly</sup>. Their Ignorance of the great obligations they ly under to God, which makes them think, that God is obliged to accept of the meanest peice of service done by them.



that 2<sup>d</sup>. Cause is, Their overlooking the deceitfulness  
and wickedness of their Heart. 4<sup>th</sup>. Cause is, Self-  
Love, whereby they are inclined to overvalue all  
they do. 5<sup>th</sup>. Cause is, their few Reflections upon  
their great and many Sins.

Ule 2. To the Godly, To believe the acceptance  
of their service; seeing these that are in the Spirit,  
The Text supposes their services to please God;  
this belief is necessary to them, to keep up their heart  
under the Worlds Centures of their good Actions  
and under the Godlyes Centures of the same, and  
under the want of Temporal Rewards for them,  
and under the Afflictions that may attend them for  
the tryal of their Constancy therein. They would  
not be discouraged from this belief for the sinful  
imperfections that attend them, see *Rev. 2. 4* and *5.*  
See *Rachab's* case in hiding of the Spies, God accept-  
ed of the service, who tho he does not approve of  
the Lye, yet he approves of the Faith and Affection  
that was in the service. Neither should they be  
discouraged from their after-failings, The weakness  
of *Moses* Parents, in exposing the Child to danger in  
the Ark of Bull-rushes, did not hinder God to re-  
new their Faith in the Preservation of the Child three  
of the Moneths. Neither should they be discouraged from  
the faith of acceptance, because of the difficulties  
that attend the doing of a good work; the op-  
position the people met with in Building the  
Temple, In the days of *Nebemiah*, should not have  
marred the faith of their Acceptance, in the doing  
of it. Neither should they be discouraged from  
the faith of this Acceptance, because of the  
Afflictions that do immediatly attend the doing of  
Gods

Gods Service; which was *Hezekiah's* case, in the time of the Invasion of *Senacherib*; Neither should they be discouraged, because of the groundlets Censures, that the Godly pals upon their way; This was *Mary's* case, who was Censured by the Disciples in pouring Oyntment upon Christ's Head.

We would give some Directions to the Godly; Whereby they may win the more easily to the faith of this acceptance. As 1<sup>st</sup>. What they do, they would do it from Faith, seing what is not done from faith is Sin, *Rom. 14. 23.* They would do their Good Works from the Faith of a Command, from the faith of acceptance, and the Faith of Remuneration. 2<sup>d</sup>. Direction is, They would do what they do from Love. *1 Cor. 13. and 1.* A 3<sup>d</sup>. Direction is, They would do it from Self-denial, in respect to God's Glory, *Abraham's* offering up of *Isaac* was accepted of God, because there was much of Self-denial in it, *Gen. 22.* A 4<sup>th</sup>. Direction is, That what they do, they would owe it to the Strength of Christ's Spirit, because then the Action does not flow from Corruption. A 5<sup>th</sup>. Direction is, They would reflect upon the Spiritual Rewards that God bestows upon them, to testifie the acceptance of their Service; such as these 1<sup>st</sup>. The giving them more meanes of Knowledge, and increase of Light, as he did to *Cornelius*, *Acts 10. 6. 24.* Greater manifestations of his Love, see *John 4. and 13.* 3<sup>y</sup>. A greater measure of assistance, for doing Duty, *1 Tim. 4. 14. 44.* He gives them fairer opportunities of doing God great Service, and in keeping them from the Evil of Temptations. *Rev. 3. 10. 57.* In suiteing their Tryals to their strength, see *Mal.*

*Mal. 3. 17.* And a 6th Reward is their prevailence with God in Prayer, see *Ezek. 14.* where it said, that *Noah, Job* and *Daniel* had much power with God, because of their Piety.

Verse 9. *But ye are not in the flesh, but in the Spirit: If so be that the Spirit of God dwell in you &c.*

**H**ere the Apostle makes an Application of his Doctrine, He applies an priviledge of Non-condemnation to the *Roman's*, because Charitably he constructs them Renewed: But lest they should lean too much to his Charitable Judgement of them, he gives them an Mark to try themselves by, because they can know themselves better then he can know them; And the Mark he gives, to evidence the change of their State, is, The Indwelling presence of the Spirit; and lest they should slight this Mark, or try by other false Marks, he gives them a peremptory certification, That if they want the Spirit of Christ, they have nothing to do with him.

From whence we may see, That Ministers should not only in the general, speak of Gospel-Comforts, but in particular make application of them, by giving particular marks of these, to whom they do belong; But withal, the Marks they give of Peoples particular Interest in Christ, should be very sure and solid, such as this was: And likewise they should press People by peremptory Certifications, to make enquiry, whether they have these solid Marks or no, lest either they neglect to try themselves by these Marks, or examine themselves by False marks.

The



The Doctrine is, That the Indwelling Spirit is the sure mark of the Renovation of our state. By the Indwelling of the Spirit is not meant, the transient operations of the Spirit, as are wrought in Temporary Believers, *Matth. 13. Heb. 6* Neither is meant the having of these Gifts that are given for the Churches Edification: But by it is meant, the Gracious and continuing presence of the Spirit, producing these Effects in Believers, *viz.* Illumination, Supplication, Consolation, and Sanctification.

The Indwelling Spirit produces Illumination, By opening the understanding, that they may know the Scriptures. *Luke. 25. 45.* By taking away the Vail that is on the Mind in Reading of the Word. He proves an Spirit of Illumination, by discovering the Glory of God, in the face of Christ Jesus, by letting us see, that all the perfections of the Divine Nature, do manifest themselves clearly in the Mediators Work of Mediation. *2 Cor. 4. 6.* He opens the Eyes of Men, and lets them see that the way of Salvation, holden out by the Gospel, is the most wise and effectual way of Salvation; These that want this Spirit, they look on the Gospel as Foolishness, *1 Cor. 1. 23. and 2. 14.* He proves a Spirit of Illumination to the Godly, by making them love the Truth, for the want of which, thole are destroyed, that are spoken of, *2 Thess. 2. and 10.* And this Illumination is attended with the Faith of Truth revealed: Therefore Christ's says that every one that is Taught of the Father comes to him. *Job. 6.*

2<sup>d</sup>. This Spirit he is a Spirit of Prayer, by making us Pray Fervently, Submissively, and Regularly.

*Rom.*

*Rom.* 8. 26. Believingly, 8. 15. In the Name of Christ. *Eph.* 2. 18. Penitently. *Zech.* 12. 10. for all Saints, *Eph.* 6. 18. Perseveringly, *Ibid.* and singly out of a pure Heart.

Next, The Indwelling Spirit is the Author of Sanctification, First, By exciting Repentance. *Zech.* 12. 10. And this is done by manifesting many Evils in the Heart; and the Moral Evil of sin. 2<sup>ly</sup>. He sanctifies, by applying the Word. *Joh.* 17. 17. 1 *Pet.* 1. 23. By applying the Command, to make the Conscience stand in awe, by applying the promise to outbid Temptations, by applying the Threatnings to restrain them from outbreking in sin.

And lastly, he proves a Spirit of Consolation, by manifesting the great Happiness of Believers, both in this Life, and that which is to come: It is by the Spirit we take up the Reality and Excellency of these Priviledges, that are freely given us of God, even in this World, 1 *Cor.* 2. 12. It is by the Spirits light we understand, what is the Hope of our Calling. *Eph.* 1. 18. 2<sup>ly</sup>. He proves a Comforter, because he helps the People of God, to apply the Promise, for which cause he is called the Spirit of Promise, *Eph.* 1. 13. 3<sup>ly</sup>. He Comforts as a Witness; He Witnesses to our Adoption, *Rom.* 8. 15, 16. He testifies to the Truth, and growth of our Graces.

Use 1<sup>st</sup>. For instruction, This lets us see, why many of the Godly are not Assured of their renewed state, It is because through grieving of the Spirit, the presence of the indwelling spirit, is not so clear to them.

Use 2<sup>d</sup>. Of Consolation to the Godly, that have this Indwelling Spirit, They would from this conclude

clude the Renovation of their state; But lest they doubt of their Renovation, when there is no ground of doubting: They would consider, *First*. That they may have the Spirit of truth in them, tho they may be ignorant of many great Truths, as the Apostles were before Christ's Resurrection; if they believe, Love, and Practise what they know. 2<sup>d</sup>. They may have the Spirit of Prayer in them, though they have not that withgate and liberty in Praying through a defect of the Gift of Prayer, which stands in a clearness of Conception of things needful, and a clearness of Expression; if they have fervent single desires after spiritual good, and these desires put up in the Name of Christ. 3<sup>d</sup>. They would consider that tho Believers may want sometimes, that Peace passing understanding, that Joy unspeakable and Glorious, the Spirits Testimony for their Adoption, that full and free Application of the Promises: Yet they may have the Comfort of the Spirit, if they have that support in their Mind, and calmness in their Conscience, as makes them cheerfully go about their duty, and bear their Crosses. 4<sup>th</sup>. They would consider, That the Spirit may be a sanctifying Spirit to such who are overtaken with Temptations at a time, *Gal. 6. 1.* and whose fervour of their first Love is abated. *Rev. 2. 5.* If their Exercise be to keep a good Conscience towards God and Man; and if the tract of their way be to please God.

A Third Use of Exhortation to the Godly, That since the Indwelling Spirit, is a sure evidence of a renewed state, they would Labour to entertain the presence of this Spirit in their Hearts: And first they would entertain the presence of the Illuminat-  
ing



ing Spirit. First, By using all appointed meanes for the encrease of Knowledge. 2/y. By depending on the Spirit in the use of these meanes, for the growth of Knowledge, and not on the quickness of our understanding. 3/y. By having single desires after Knowledge, by desiring the same, not for Vain-glory or By Ends, but for Gods Glory and our own and others Edification. Next, We would entertain the presence of the Spirit of Prayer, First, By applying our selves seriously to that Duty, as *Daniel* did, *Daniel. 9.* 2/y. By being constantly exact in our Life, which ministers confidence to us in Prayer. 3/y. By Examining our own Condition, that we may not want matter for Prayer, when we go to God. 3/y. We would entertain the Spirit of Sanctification, by watching against Temptations, and by the use of all appointed meanes for the Communicating of the Spirits Grace, and searching after the Evils of your Heart; and by knowing the plagues of your own Heart, ye may know what Evils ye are mostly to set your selves against, by Repenting for them, Praying against them, and watching in opposition against them. 4/y. Ye would entertain the spirit of Consolation. As 1st. By improving his Comforts, to make you Cheerfully obey, *Acts 9. 31.* And 2/y. By forbearing to drench your self too much in Worldly Comforts. *Jo. 14. 17.*

*Verse. 9. Now. if any man have not the Spirit of Christ, he is none of his.*

**H**ere is a Certification of the distance of all from Christ, that want his Spirit, And this is given on

on purpole to make the *Romans* make enquiry, whether they have the Spirit or not, This Spirit is called the Spirit of Christ. 1<sup>st</sup>. Because he meritoriously procures him. *Gal. 3. 14.* 2<sup>y</sup>. He is primarily possessed by him, he possesses a greater number and measure of his Gifts, than any of his Members, *John 3. 34. 1<sup>st</sup>. 4. 61. 1.* 3<sup>y</sup>. The Communication of the Spirit flowes from his Intercession, *John 14. 16.* 4<sup>th</sup>. The dispensation of the Spirit is from him, *John 15. 26. and 16. 7.* And 5<sup>y</sup>. The Spirits Work is to glorify him, and to apply his Purchase, *John 16. 14.*

From the Words observe, 1<sup>st</sup>. That all that have not the Spirit of Christ are none of his, The meaning is not, that these that have not Christs Spirit, they are none of them elected, or that the Salvation of such is not transacted for in the Covenant of Redemption, for the Elect themselves may be Children of Wrath, *Eph. 2. 2.* and void of Christs Spirit also well as others. But the meaning is, that the man that wants the Illuminating, Praying, Sanctifying, and Comforting Spirit, Christ hath not that Interest in them, that he hath in Actual Believers; they do not so belong to him, as they do, that is, by vertue of the Fathers actual Donation in time, which stands in effectual Vocation, *John 6. 37, 38.* they may be entrusted to him in the Covenant of Redemption, but yet if they be void of Christs Spirit, they are not effectually Called. 2<sup>y</sup>. They do not belong to him, by vertue of their personal Resignation to him, they cannot offer themselves as a living and acceptable Sacrifice to him, without Christs Spirit. 3<sup>y</sup>. They do not belong to him,

by reason of his Conquest of them, of redeeming them from the Dominion of Sin and Satan, because a man that wants Christs Spirit is under the Tyranny of both. 4<sup>ly</sup>. They belong not to him as his Members by Mystical Union; for as that Union is made up of Faith on our part, *Eph. 3. 17.* so it is made up by the Communication of his Spirit on his part, *1 Cor. 6. 17.* 5<sup>ly</sup>. They are not his, by that near relation of his Spiritual marriage, so as to be his Spouse; because without Christs Spirit they cannot quite the Law as a Husband, and consent to be married to Christ, *Rom. 7. 4.* For, to quite our own Righteousness, is a Work far above the power of our Faculties, without the Communication of the Spirit of Grace. 6<sup>ly</sup>. Neither can a man, void of Christs Spirit, belong to Christ in this sense; As tho the Mediator stood obliged, by vertue of the Covenant of Grace, to conferr upon him Justification, Adoption and Sanctification, and to bring him to Glory: For by vertue of that Covenant, he is only tyed to conferr these things on sincere Believers; now these that are void of the Spirit have no sincere Faith: It's true, Christ may be engaged, by vertue of the Covenant of Redemption to bring some, who for the present are void of Christs Spirit, into an Estate of Justification Adoption and Sanctification. But for Answer, 1<sup>st</sup>. That Obligation lyes not on him, by vertue of the Covenant of Grace made with the Church. or the promulgate Gospel to them; But that Obligation lyes upon him by vertue of that undertaking that he makes to his Father, in the Covenant of Redemption: Likeways when he undertakes to possess them



of an Estate of Justification, Adoption and Glory, he doth not undertake to bring them into that Estate and Condition, and that they should be void of the Spirits Presence while they are in that Estate, but he undertakes to bring them into that Estate by Communicating of his Spirit to them.

Now, that no man that wants the Spirit of Christ can so belong to him, as actual Believers do, appears by this; we cannot belong to Christ without receiving him, and it's in the Word of the Gospel that we receive him; now when we receive him in the Gospel we receive him and his Spirit together, See *Gal. 2. 3*. Therefore is it that the Gospel is called the Ministration of the Spirit, *2 Cor. 3. 8*.

The use of this is, to reprove the unrenewed world that are void of the Spirit, for believing they have an actual Interest in Christ, and in the Priviledges of the Gospel Covenant; the reason of this Mistake is They believe that an external Profession of the Christian Faith, is sufficient to Entitle them to Christ and these Priviledges; for this, see *Mat. 7. 21.* and *Rom. 2. 28, 29.* 2d. Cause of this Mistake is That People think, that to whomsoever the Sacrament of Baptism is administered, though they be void of Christs Spirit, yet they have an Interest in Christ and in the Gospel, Against this, see *Rom. 2. 29*. If thou break the Law, thy Circumcision is made uncircumcision. And *Luke 3. 7, 8.* also *Simon Magus* was baptised, and yet was in the Gall of Bitterness and Bond of Iniquity. It is true, that Baptism gives those that are baptised, who are not Ignorant or Scandalous, a Right to join with the Church, in all Church-Institutions, but it does not possess them with

with a Right to the great Priviledges of the Gospel, except they cordially receive Christ offered therein: It is true, it doth really seal the Truth of the free Covenant of Grace, and the close Particular and condescending Good offered therein: but it cannot oblige God to give that Good to those that refuse it, and will not cordially accept it. A 3<sup>d</sup>. Cause of the Mistake is, They take Morality for true Grace, so they think their Morality evidenceth their Interest in Christ, but Christ tells us *Mat. 5. 20.* That our Righteousness must exceed the Righteousness of the *Scribes* and *Pharisees*, otherways we cannot enter into the Kingdom of God. A 4<sup>th</sup>. Cause is, They think the great and sole End of Christs Mission is, to free them from the Guilt and Curle of the Law; Therefore they think, tho they be void of Christs Spirit, they may have an Interest in Christ, and the Gospel, because they think Christ is come to save them from Wrath, tho they take liberty to live as they will: so they make Christ the Minister of Sin. See *Gal. 2. 17.* The folly of thir Persons is evidenced from this, That Christs Errand into the World was, to Redeem us from a'l Iniquity and to purify to himself a Peculiar People, zealous of good Works. A 5<sup>th</sup>. Cause of this Mistake is, That unrenewed Folks takes the Challenges of their Consciences to be the strivings of the Spirit against the Flesh, for they conclude, from having these Challenges, that they have the Spirit of Christ; tho they altogether want him: But to undeceive such, they would consider, that those that have the strivings of the Spirit, they do not fulfill the Lusts of the Flesh, the External Conversation is regular,

although the inward Frame with *Paul*, as *Rom. 7.* may want some Degrees of Perfection. Likewise, the strivings of the Spirit where they are, they oppose heart-evils, as well as external-evils, evils against the Gospel, as well as evils against the Moral Law.

As this Text tells us, That those that want Christ's Spirit, Christ has no such peculiar Interest in them, as he has in Believers; So it plainly supposeth that all those, that have a peculiar Interest in him, have this great Privilege of the Presence of his Spirit. I shall clear 1<sup>st</sup>. That it is so. 2<sup>ly</sup>. Confirm it, by telling you what are the Causes, from whence the presence of the Spirit flows. 3<sup>ly</sup>. What are the Ends and Uses for which God bestows this Benefit on Believers. 4<sup>ly</sup>. We shall exhort the People of God, to improve this Benefit, and not to lye out in the use making of it. And 5<sup>ly</sup>. Seeing all that are Christ's have the Spirit, and none other, We will reprove those that have this Spirit, and yet notwithstanding, question Christ's peculiar Interest in them, and theirs in him.

As for the *First*, Scripture shews it, and the Experience of the Saints confirms it, that Believers have the Spirit. 1<sup>st</sup>. Their illumination clears it; their distinct, clear, near, and solid Views of the sublime Mysteries of Gods Covenant, that the sharpest Wits that want the Spirit reckon foolishness, *1 Cor. 2. 12.* That Illumination discovers it self in a Presence of the Spirit. 2. The Work of Sanctification discovers it; if ye look to the greatness of the Change, the thoroughness of the Change upon the whole Faculties, and the whole conversation, the constancy



of the Change, the suddenness of it, and that it is carried over great and manifold Obstructions, from Allurements and Terrors, from bad Counsel and bad Custom, from many false Suggestions of a deceitful Heart, and subtile Reasonings of a tempting Devil. 3<sup>ly</sup>. The Spirits Consolation evinceth the reality of this Gift, if we consider how the Saints Hearts are kept up, under fightings without, and terrours within. 4. Their Devotions clears it, if you consider their single, humble, fervent, spiritual and confident Desires, persevered in, notwithstanding of Guilt, Corruption, Misery and Repulses; surely such Desires come from no other Principle, than the Omnipotent Spirit of God.

The Causes of this Gift, may be 1<sup>st</sup>. The Internal moving Cause, is, Electing Love. 2<sup>ly</sup>. The Meritorious Cause is, Christs Satisfaction, Gal. 3. 13. 14. 3<sup>ly</sup>. The Procuring Cause, is Christs Intercession, John 14. 16. 4<sup>ly</sup>. The Dispensing Cause is, Christ himself, John 16. 7. and 15. 26 5<sup>ly</sup>. The Final Causes and Ends of this Gift, are these, following. He is given 1<sup>st</sup>. As an Illuminator, to guide us into all Truth. John 16. 13. and to direct us in dubious Cases, and lead us, Rom. 8. 14. 2<sup>d</sup>. End is, to help our Infirmary in Prayer, Rom. 8. 26. 3<sup>d</sup>. Is to comfort us in our Troubles, John 34. 16 A 4<sup>th</sup>. Is to sanctify us, 1 Thess. 4. 7. A 5<sup>th</sup>. Is to be the Earnest of our Inheritance, and to strengthen our Hope thereof, Eph. 1. 19. A 6<sup>th</sup>. End is, he is Gods Mark and Seal upon us, till the Day of Redemption, to obstruct the Worlds Calumnies, whereby they calumniate us as Hypocrites, and to hinder us to dispose upon our selves as we were

our own. And 7<sup>ly</sup>. That his Presence may be a standing Witness, in, and to the World, of the Truth of Christianity, 1 John 5. 10.

As to the 4<sup>th</sup>. Thing, how to improve this Gift, we have by Promise from the Fathers Love, Christs Merite and Intercession. 1<sup>st</sup>. Believe, that God will give us this promised Mercy, Eph. 1. 13. 2<sup>ly</sup>. We would pray for it, Luke 11. 13. 3<sup>ly</sup>. We would obey the Spirits Motions, Gal. 5. penult. 4<sup>ly</sup>. Grieve not the Spirit, and meddle not with these sins mentioned, Eph. 4. 30. 5<sup>ly</sup>. Savour the things of the Spirit, and have an high esteem of Spiritual Priviledges Rom. 8. 4.

A 2<sup>d</sup>. Use is, since these that are Christs have this Gift, and none other, it reproves these that participate in part of this Gift, and question Christs Interest in them, and theirs in him; and that First on the account of their Miseries, Crosses and Mortalitie. 2<sup>ly</sup>. On account of the Remainders of their Corruption, and sinful Infirmitie. 3<sup>ly</sup>. Upon account of their partial Darknels in Spiritual Matters, for we know but in part. 4<sup>ly</sup>. Upon account of their strong Temptations from Satan.

Verse 10. *And if Christ be in you, the Body is dead because of Sin; but the Spirit is Life, because of Righteousness.*

**T**H E Apostle having applyed to the Romans, the former Priviledges spoken of, in the former Verse; He in this Verse preoccupies an Objection, that they might have made against the Application

plication of the Priviledge of Non-condemnation; It might have been said, that since Believers must dye, what benefite can be expected by them, as enjoying that Priviledge? It is Answered, they must dye, because of inherent Sin; For God, to shew his indignation against all sin, appointed Death. Likeways they must dye for the abolition of it, God appointing the dissolution of our Nature to be the Method for its perfect cure; yet the comfort is, that tho the body dye, yet the Soul lives, because of Christs Righteousness: And a second Comfort is, that the Souls Life is an Pledge of the Resurrection of the Body.

Here we may see, that Christ dwells in his Peoples Hearts by his Spirit, 1 John 3. *last*. And ye may Observe, 1<sup>st</sup>. That there may be Inherent Sin in those in whom Christ dwells, though it reign not, Rom. 7. *last*. The Lord does not perfect our Cure all at once, he leaves this evil Neighbour in our Hearts, to embitter the Worlds Comforts to us: to try our Faith of Justification, and to call us to a vigilant and dependant frame upon himself.

Observe, 2<sup>d</sup>. That the Godly must dye; For albeit Christ hath removed the whole Curse of the Law, and satisfied Justice compleatly for all our sins, and has the Fathers Promise that he shall free his People from all the bad Consequences of sin; yet a present total freedom, from all these Consequences that followes on sin, upon their first believing, is not promised by the Father to him, or to them: It is secured, that it shall be done in Gods time and way, but mortality is not removed from them presently. If ye shall say, they are freed from  
the



the Curse of the Law in Justification, why then are they not freed presently from all the effects of that Curse? *Answer*, Mortality continues on the justified, not by vertue of a cursing Law, as though it would be a Reflection upon Justice, if God should deliver the Believer upon his first Faith, altogether from Mortality; But Mortality is continued by the Sovereign God, for wise Ends, not to make a particular satisfaction to Justice for our sin that Christ hath left undone, but because God will have the whole Mystical Body its perfection to be all at once, and he will have his People to live in this World by Faith, and therefore he makes the Mortality of Believers a vail, to hide their promised Felicity from Sense. And that the Mortality of Believers is not continued upon them, as the Effect of a cursing Law, is clear from what the Apostle says, 1 Cor. 15. That their Death wants its Sting: Next, we see Death inflicted as a Chastisement upon some of the Godly, See 1 Cor. 11. 30, 31, 32 And it is clear in the Instance of Josiah, who dyed in peace, and yet was chastised with a violent Death, for his rash engagement in a War. Now God, inflicting Death upon Believers, testifies his Fatherly Displeasure against sin, but not his Justice against them as a just Judge. for Affliction is sent upon them as an Accomplishment of the Threatning annext to the Covenant of Grace, but not as an Accomplishment of the Law-curse, *Psal.* 89. 32. This is much for the Comfort of Believers.

Use of this is, since Believers must die, They would prepare for Death, and if they would be prepared, they would make use of these Directions:

1<sup>st</sup>. Labour to be sure of the indwelling Spirit, for  
 that is the only sure mark of an interest in Christ,  
 they would not lean to an empty profession, a great  
 measure of common gifts, or meer Morality. A 2<sup>d</sup>  
 Direction is, They would found their Title to Life,  
 only upon the Righteousness of Christ, and not upon  
 their own merite. A 3<sup>d</sup>. is, They would be will-  
 ing to dye, and therefore they would mortify their  
 Covetousness and their Security, and they would la-  
 bour for a firm Faith in Divine Providence, whereby  
 they may committ the disposal of all their concerns  
 and the concerns of the Church to God, as Joseph did  
 Gen. 45: 4<sup>th</sup>. Direction is, They would labour  
 to have peace of Conscience at Death; and for this  
 effect they would beware of lying under impeni-  
 tency for old or new contracted Guilt. Likeas  
 they would labour for a Testimony from their Consci-  
 ence, that they have readily accepted of the Gospel-  
 Offer. 2<sup>ly</sup>. They would labour to have the Con-  
 science witnessing their singleness in their Conversati-  
 on at Death, as Hezekiah had in his sickness, Isa. 38.  
 Likeas they would have the Conscience witnessing  
 their Diligence in Duty, That so an entrance may  
 be Admittred to them abundantly to the Everlast-  
 ing Kingdom of our Lord Jesus, 2 Pet. 1. 4. A  
 5<sup>th</sup> Direction is, They would fix themselves in the  
 faith of the Immortality of the Soul; which Immor-  
 tality appears from its conception of immaterial Ob-  
 jects. 2<sup>ly</sup>. From its Operations, independent on the  
 Body, as in Extasies. 3<sup>ly</sup>. From the Moral Go-  
 vernment of God in the World, by Laws and Judge-  
 ment considered jointly with the impartial Justice of  
 God, with the Mileries of the Godly, and the Pro-  
 sperity

perity of the Wicked. A 6th. Direction is, We would build our selves up in the faith of the Resurrection of the Body.

Observe 3ly. That the Godly have a spiritual life in their Soul, as appears by the spiritual sense they have of spiritual things, They have an Hunger and Thirst after spiritual Food: They have a spiritual sight of spiritual Mysteries by Faith, and they have a spiritual feeling of sin and misery: Now this spiritual Life continues after Death, as appears from Luke 16. 23, and 23, 43. *Phil.* 1, 23. *2 Cor.* 5, 1

The Apostle suppoeth, that the continuance of this Life after Death, is a sufficient comfort to the Godly, under their present Mortality; and these considerations may clear the sufficiency of this Comfort: if ye consider *First*, The great Good that is in it; *1st.* There is a freedom in it from Trouble and Vexation. *Rev.* 14. 13. *Isai.* 57. 1. *2ly.* The perfection of Holiness is in it, *Heb.* 12. 23. And there is freedom from Corruption, and horrid Temptations; much uninterrupted Peace, and joy in expectation of a future Blessedness. *3ly.* They have much good Company in it, they have the fellowship of Angels and Saints, *Heb.* 12. 22, 23. They have the fellowship of the Patriarchs, *Luke* 16. 25. They have the fellowship of Christ, *Philip.* 1. 23. *2 Cor.* 9. 8.

Use of this is, Godly Folks would comfort themselves with this Consolation under their Mortality. *1st.* Because this Comfort is a pure Comfort, unmixed with Trouble. *2ly.* It is a sure Comfort, as appears by the Scriptures formerly cited. *3ly.* It is a near Comfort, they have it partly in possession



and they are to have a great measure of it immediately on their Death. This speak the great misery of these Mortals, who altogether want spiritual life; they want the great support that can Support Sinners under the View of Mortality; Likeas this calls to the Godly to have a great measure of the sensible presence of the Spirit, that they may have his supporting encouragement at their hand, under their seeing and feeling Mortality.

When the Text says, *The Spirit is Life*, in opposition to the *Bodys Death*, It doth not only intimate, that the Soul lives a spiritual life, and likewise that it doth live that Life after Death immediately: But likewise it imports, that the Holy Spirit of God, as present in the Soul of a Christian, is a pledge and cause of spiritual life here and immediately after Death, when it is a pledge and cause of immortal Life at the Resurrection; For when the Text speaks of the Spirit being Life, the word *Spirit* is not meant so much of a mans Soul, as of the Indwelling Spirit of God in Belivers. which is clear by the words subjoined in the Eleventh verse.

Observe from these Two Verses jointly considered, That the Indwelling presence of the Spirit in Belivers is a sure pledge of immortal Glory; and this is clear by these three. 1<sup>st</sup>. Consider the import and significance of this Gift. 2<sup>ly</sup>. It's Efficacy. 3<sup>ly</sup>. Consider it's Irrevocableness.

And First, As to It's significance, Consider the Names, Designations, and Descriptions, it gets in Scripture. 1<sup>st</sup>. It is called the Blessing of *Abraham*, Gal. 3. 14. so it signifies that God's Covenant with *Abraham* belongs to them, now Christ Luke 20 Evinces,

Evinces, That God cannot be the God of the Dead but of the Living. 2/y. It is called a Seal, *Eph. 1. 13.* To signifie, that God hath an peculiar interest in them that have it, as his peculiar Treasure, and therefore it is sure he cannot lose them by death, Annihilation, and Perdition. 3/y. It is called the Earnest, *Eph. 1. 13. 2 Cor. 5. 5.* and *1. 22.* And therefore where it is given, it signifies Gods purpose and Obligation to give the Inheritance. 4/y. It is called the Unction or Anointing. *2 Cor. 1. 21.* As *1 Job. 2. 20.* To hold out that by the presence of the Spirit, Gods People are separate, sanctified, and dignified to be Gods Kings, to triumph over all their spiritual Enemies, whereof Death is one. 5/y. It is called the Spirit of Promise, *Eph. 1. 13.* and the promise of the Spirit, *Gal. 3. 14.* Because the Gracious Indwelling of the Spirit in perfection is the primary and comprehensive good promised in the Gospel, and the great design of the Gospel being to possess People of the Spirit, therefore the Gospel is called, *2 Cor. 3.* The Ministry of the Spirit, and therefore the presence of the Spirit signifies, that God will grant to the having of it, Glory to come, seeing when God grants this primary good promised in the Gospel, he will not deny them any accessory good that's promised in the same: Now Glory is a consequent unto the presence of the Spirit, see Verse 11.

Next, Consider the Efficacy of this Gift, which lyeth in these two. 1/y. in raising us from the Death of sin. 2/y. In raising Christ from the Dead. See for a proof of its Efficacy, *Eph. 1. 19, 20.*

And 3/y. Consider, its an irrevocable Gift, &

cause the Gifts and Callings of God are without Repentance. And 21y. Because the Spirit is given to them, not to be taken from them again, for he is said to dwell in them by his Spirit, and to make them a perpetual Sanctuary to himself, *Ezek. 37. 26.* He is to be a Spring of Eternal Life to them, *Job. 7. 38. Job. 4. 14.* The Soul that is thus possessed of the Spirit cannot miss Eternal Life, for it is an Eternal habitation for God, and the Spirit gives the Soul Eternal Life; now the Spirit cannot give the Soul Eternal Life, if the Body lay perpetually in the Grave.

The Use of this is, since the presence of the Holy Spirit in a Believer is a sure pledge of immortal Life, it reproves Believers that have it, that they are not more lively in their hope of Glory.

A 2d. Use is, To Instruct us in the worth of this Gift, God may give and take other Gifts from us, but he gives us this Gift without Rueing and Repenting, we may lose other Gifts, but this is a permanent Enjoyment, there is nothing in the World that has the full significancy that this Gift has, nor has its Efficacy; And therefore these that have it should be thankful for it, and whosoever want it should be at pains to obtain it.

*Verse 11. But if the Spirit of him that raised up Jesus from the dead, dwell in you; he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwells in you.*

**H**ere the Apostle preoccuples an Objection, they might have said, Since our Soul lives, and shall

our



our Body ly perpetually in the Grave, wherefor then serves our Justification? It is Answered, That if the Spirit of God dwell in us, that same Spirit will quicken our Mortal Body.

In the Words ye may take notice of the Assurance that the Apostle gives of the Resurrection of the Body, upon the account of the Pledge thereof in time; and that is the Spirit dwelling in us.

And 1<sup>st</sup> Ye may observe, That the Mortal Body shall be quickened again; and this appears from the priviledge of Justification, seeing Death is a punishment following upon sin. 2<sup>ly</sup>. Adoption clears it, Luke 20. 36. compared with Rom. 8. 23. 3<sup>ly</sup>. Christs Resurrection clears it, his Resurrection being the exemplary cause of ours, 1 Cor. 15. 20. 4<sup>ly</sup>. The Spirits Indwelling in the Body clears it, 1 Cor. 6. 19. and see the Text. 5<sup>ly</sup>. The Body being a peice of Christ Mystical, see 1 Cor. 6. 15. 1 Thes. 4. and 14. 6<sup>ly</sup>. Christs Engagement to the Father clears it, Joh. 6. 37. 7<sup>ly</sup>. The Immortality of the Soul, compared with the Natural Inclination of the Body clears it, because *nihil volensum est de rabie*, and therefore Luke 20. 37. Christ takes it for granted, since Abraham, Isaac, and Jacob live in their Souls, their Bodies must revive again. And that the self same Body shall rise again: Appears 1<sup>st</sup>. Because Christ had the self same Body, and his Resurrection was a Patern of ours. 2<sup>ly</sup>. Christ says God can call the Body in Hell after Death. 3<sup>ly</sup>. The Bodies that are raised, come out of their Graves, John 5. 28, 29. 4<sup>ly</sup>. Paul Prays that the Body may be kept blameless till the coming of Christ 1 Thes. 5. 5<sup>ly</sup>. It's the Mortal Body, see the Text, 1 Cor. 15. This Corruptible. &c.

11. Use of Exhortation, strive to believe this Article. And that by considering the Scriptures are the Word of God, and believing the Omnipotent Power of God, *Luke 20, 36.* 2/y. It exhorts us to abound in Gods Service, *1 Cor. 15. last 35.* It bids us suffer for Christ when called to it, 4/y. It reproves those that stain their Body by Intemperance and Lust, see *1 Cor. 6.*

Another Use is of Comfort, for those that have pained Bodies, like *Lazarus* and *Job*: its sown in Dishonour, its raised in Glory; and it is of comfort to them that have weak Bodies, it is sown in weakness, its raised in Power. 3/y. To those that are pinched with Hunger, its sown a Natural Body its raised a spiritual Body.

2/y. Observe that the Spirit dwelling in our Mortal Body, is a pledge of this Resurrection; This dwelling of the Spirit imports first. Constant Residence. 2/y. Government. 3/y. His care to adorn and beautify. This indwelling of the Spirit cannot but be a Pledge of the Resurrection, if we consider 1/y. The end why he takes up his Lodging in the Man, it is to confer upon him Everlasting Comfort, *1/a. 60. 14.* 2/y. Everlasting Life. 3/y. Everlasting purity. 4/y. Everlasting Communion *Ezek. 27, 26,* with *Rev. 20, 3 and 4.* 2/y. If ye consider the Spirit to be the great Love-token of God to his People, he is the whole of *Abrahams* Blessing, *Gal. 3.* He that gives this will not deny them the Resurrection to Life. 3/y. The spirit has power to raise them, as it's kythed in the Resurrection of Christ, and in quickening the dead Soul from the death of sin, *John 5. 25. 28.* 4/y. Spiritual life is a fruit of the spirit

Spirit, and spiritual life is a pledge of the Resurrection.

Use 1<sup>st</sup>. Of Consolation, to them that have the Spirit of God, they have an assuring pledge, that they shall rise to life, though they be Pained, Poor, Persecute, and Tempted with Corruption and Satan. 2<sup>ly</sup>. This reproves those who have the Spirit, who will not entertain the lively hope of Heaven. 3<sup>ly</sup>. It bids us try, whether this spirit dwells in us or not. 4<sup>ly</sup>. It bids the Godly Man strengthen his faith by this pledge, by considering the Spirits power, the Love of God discovered in that gift, and Gods design in sending him into the Heart.

Observe. 3<sup>ly</sup>. The description of this Spirit here. He is the spirit of the Father, 1<sup>st</sup>. Because he proceeds from the Father, *John* 15. 26. 2<sup>ly</sup>. Because he is promised by the Father, *Acts* 4. 33. 3<sup>ly</sup>. He is given of the Father, *Luke* 11. 13. And this tells us from whom we should seek the spirit, and to whom we should be thankful for him; and how we may know whether it be the spirit of God that dwells in us or no; if it be so, he will make us sensible of the Fathers Love in raising Christ for us; if it be so, he will raise us up to a newness of Life, and conform us to a risen Saviour.

The giver of this Indwelling spirit, is described from his great Work: One that raised Christ from the dead, where first Note, why Christs Resurrection is ascribed to the Father, 2<sup>ly</sup>. To what end Christ rose.

And 1<sup>st</sup>. It is ascribed to the Father, to show that he kepted his promise to the old Fathers, *Acts* 13. 32. And if this promise, made to the old Church, received



ceived its accomplishment, all the rest of the promises made to them will. 2ly. To show that he kept his promise to Christ in the Covenant of Redemption. *Isa: 42. 6.* And that says, all the rest of the Promises made to him will be accomplished, to reward him for his Humiliation. *Phil: 2. 9.* To show that none shall lose that humble themselves for him: 4ly Its ascribed to the Father, because it is the Absolution of him as sovery. 5ly. It was a step to that delegated power that now he enjoys as Mediator: and we know that Power comes from the Father; He Raised him 1st. That he might, that was the purchaser be the dispenser of our Mercies *Act. 5. 31.* And that Christ is raised to be the dispenser of our Mercies encourages us to be bold in Prayer. 1st. Because he sympathises with us in our wants, he will not frustrate his purchase, by forbearing to dispence And 2ly. If his Love made him purchase, his Love will make him dispence.

2ly. Christ was raised by the Father, to clear, That he had merited full pardon, and Believers may strengthen their Faith of Pardon with this Resurrection. 1st. Because it is an evidence of full satisfaction to Justice. 2ly. It is an evidence of his God-Head, *Rom: 1. 4.* And so of his meriting worth 3ly. it was an step to his Intercession.

3ly. The Father raised him, to assure the People of God, of their through Mortification of Sin *Rom. 6. 11.* And this 1st. Reproves so. That are diffident, their sin shall not be Mortified: and that 1st. Because Terror has not Mortified it yet. against this see *Exod: 32. 19.* with *Exod: 19. 20.* 2ly. Because Communion with God does not Mortify it, *David's*  
falling

falling in Adultery after Communion with God, 2 Sam: 7. Answers that, 3/y. Because they have been at Solemn Ordinances, and these have not done their turn; Therefore they think it cannot be done For Answer, see Luke 22. 24. The Apostles unnotified after these. And 4/y. It reproves those that think they cannot be Mortified, because Crosses have not done it already. *Ans<sup>r</sup>. Hezekiah's Ambition was cured, tho it brake out after his Sicknes*

*Use 2d.* Of Exhortation is, to Believers to strengthen their Faith of through Mortification by Christs Resurrection, which they may do by considering, It is a sufficient evidence of his Deaths meriting sufficient Grace for Mortifying of sin. Rom. 6. 6.

4th. End is, That he might strengthen our Faith in our Resurrection to Life, and this is done by considering, that tho we be Tempted, yet so was he; tho we be under Desertion as to Comfort, so was he; My God, says he, *Why has thou forsaken me*, Tho we be Mortal, so was he; tho we be Guilty, so was he imputatively so.

*Verse 12. Therefore Brethren, we are Debtors, not to the flesh, to live after the flesh.*

**H**ERE we have a Conclusion drawn from several prejudices, That these that live after the flesh have: For 1<sup>st</sup>. They have not the priviledge of Justification, y. 1. 2/y. They mind the things of the flesh, y. 5. 3/y. They are in the way to Death y. 6. 4/y. They are Enemies to God, y. 7. And 5/y. They cannot please God y. 8.

Observe

Observe 1<sup>st</sup>. here, That the flesh is always craving. 2<sup>ly</sup>. Tho it be craving, yet we owe it nothing: It craves, we are not Debtors to it: 3<sup>ly</sup>. The service of the flesh, is a very unprofitable service. 4<sup>ly</sup>. The former Grounds upon which the Apostle infers this inference are sufficiently convincing.

For the First, That the flesh is craving appears in these six; first. In that it craves Love and Affection: 2<sup>ly</sup>. Obedience: 3<sup>ly</sup>. Awe: 4<sup>ly</sup>. Entertainment: 5<sup>ly</sup>. Spareing; And 6<sup>ly</sup>. hideing of its Nakedness.

First, It craves Love of us, That is, it craves that we may have a regard to it in our Heart; People should beware of this, because it is inconsistent with the Enmity we ought to have at Sin, it provokes God to forbear reprovng of us, *Hosea 4. 17.* 2<sup>ly</sup>. It restrains Mortifying Grace. 3<sup>ly</sup>. It marris the Love of God, 4<sup>ly</sup>. It hinders the Answers of Prayer, *Psal. 66. 18.*

2<sup>ly</sup>. It craves Obedience of us, *Rom. 6. 12.* But this should not be, because we are made free from Sin, and Servants to Righteousness. 2<sup>ly</sup>. It grieves the Spirit, *Eph. 4. 30.* 3<sup>ly</sup>. It's offensive to others 4<sup>ly</sup>. It strengthens the flesh, *Rom. 6. 19.* 5<sup>ly</sup>. It lears the Conscience,

3<sup>ly</sup>. Corruption craves, That the Christian should stand in fear and awe of it, That they should be hopeless ever to get it overcome; and this he is prompted to by his sinful Heart, through considering the multitude of his Corruptions, and the deepnels of their Root, and of his oft Essays against it, with frustration following thereupon, and his want of skill to improve Christs Mortifying Grace; But the



Christian is not a Debitor to give it this awe and fear; for this discouraging fear of the power of Corruption should be studied against: 1<sup>st</sup>. Because he is free of the Guilt of it. 2<sup>ly</sup>. Because he is no more a Slave to it. *Rom. 6. 14.* 3<sup>ly</sup>. This Fear does him prejudice. For 1<sup>st</sup>. It makes him suspend his Faith upon the promise of pardon. 2<sup>ly</sup>. It makes him doubt, if God would hear his Prayers. 3<sup>ly</sup>. It makes him loath to engage against it, as being hopeless of the successfulness of his engagement, and so he is a Prey to the meanest Temptation, and then confusion of Spirit, and want of peace follows.

4<sup>ly</sup>. We are not Debtors to the Flesh to give it Entertainment, for it craves of us, that we should seek External Temptations to it to feed it; this should be denied, because it stops folks confidence in Praying for Mortifying Grace. 2<sup>ly</sup>. It obscures the sight of sincerity *Psal. 18 23.* 3<sup>ly</sup>. It provokes God, to let them meet with these occasions.

5<sup>ly</sup>. We should not hearken to Corruption, when it craves the hiding of its Nakedness from us, by making us extenuate it; for the yeilding to it in this will not lessen it in Gods sight. 2<sup>ly</sup>. It keeps away the impressions of pardoning Mercy, *Psal. 32 7.* 3<sup>ly</sup>. it will keep us from the Exercise of Repentance, or Soul-Loathing, and tenderness of Conscience against Sin, and weakens the Mans esteem of Christs Blood, and sets God against the Man, *Jer. 2. 35.*

And 6<sup>ly</sup>. Corruption craves sparing of it, That we should not seek the Life of it, but be content with an mean measure of Mortification; And this it doth telling us, that we may have peace and Communion with God, and keep up our Name, of Profection

session, notwithstanding of this; But we should not yeild to this, because Corruption was cruel to us, seeking our Death. 2/y. If we attempt not its Death, none of our Attempts will be successful against it, 3/y. When we attempt its Death, it makes it as it were despaired, and gives us more ado, whereby we are necessitate to believe on Christ, for Mortifying Grace, and forced to have a desire to be gone to be sure of it; and withall if we do spare it, it may break out, to our shame.

*Verse 13. For if ye live after the Flesh, ye shall dy: But if ye through the Spirit do mortify the deeds of the Body, ye shall live.*

**H**ERE the Apostle is proving, we are Debtors not to the flesh, but to the Spirit: And that because of the benefite we have by the one, and the prejudice we have by the other, Death is by the one, and Life by the other.

Observe 1. That those that live after the flesh shall dye: *after the flesh*, imports, a mans fixed purpose, not to contradict the Corruptions of his Nature, *Psal. 36, 3.* 2/y. When a man resolutely sets himself to bring the motions of his Corruption to External Acts, *Mica. 2. 1. Psal. 35 4* 3/y. When he delights in sinning, and is frequent in it, and is fearless under it, *Psal. 36 2.* In a word, it is to be a slave to Corruption, and to make it our design to give it full satisfaction, *Eph. 2. 1, 2.* To spend our time, Wit and Parts to the gratifying of our Lusts, and to place our felicity and satisfaction in them; such a

course of Life ends in Eternal Death, as appears by the Threatning of the Law and of the Gospel, and the Self-condemnation of such Folks Consciences,

Use of reproof, to those that are secure, and have their security springing from misbelief of future Wrath, False-Imaginations of Divine Mercy, Stupidity and searedness of Conscience, Blinding Self-Love, and Atheistical Thoughts of Providence, as tho God would neither do Good nor Evil; but such would remember to reflect on the Truth of the Scriptures, the hatefulnes and demerite of Sin, and the Justice of God.

Observe: 2/y. That the Mortifying of the Deeds of the Body is a most advantageous thing, and brings Life with it; it brings with it the Life of Justification, or Pardon, because it's the great Pledge of Pardon, 1 John 1. 8. 2/y. It brings with it the Life of Sanctification, consisting in these Four. viz. The Easy, Vigorous, Cheerful, and Constant Exercise of Grace; 1/y. It brings the easy Exercise of Grace with it, because it makes a man quick-sighted to discern his Duty, for Lust blinds the mind, it trees him of these Lusts that makes him ordinarily shift the doing of his Duty. 2/y. Mortification makes him Vigorous in the Exercise of Grace, 1 Tim: 6. 11. Because the whole Heart when Mortified gets liberty to be about its Duty in the Exercise of Grace, 3/y. It makes him cheerful in it, Because the Exercise of Grace is connatural to a Mortified Heart; And the mind of a Mortified Man, does more clearly discern the Advantage of the Exercise of Grace, than the mind of another. 4/y. It is useful for the constant Exercise of Grace, and that because it



it keeps him from being easily overcome with Temptation, 2<sup>ly</sup>. He cannot weary of it, for he finds a pleasure in it. And 3<sup>ly</sup>. He does not soon satisfy himself with what he has done, because he sees many of his Imperfections therein; But 3<sup>ly</sup>. Mortification is good for the life of Comfort, Because it fits a Man for discoveries of God, *Math. 5. 8*. It qualifies him for hope, *1 John 3. 3*. And contributes to the intrinsick pleasure, that the New Man has in Duty. And 4<sup>ly</sup>. It brings the life of Glory with it, because it tends to prepare a Man for it.

From all this we may see 1<sup>st</sup>. The cause, why many Christians wants the intimation of their Pardon: its because they study not Mortification. 2<sup>ly</sup>. We see, that we need not lay the blame of the want of Sanctification, either upon Gods sparingness to give us sanctifying Grace, or upon External Temptations, so much as upon our own neglect of Mortifying our Lusts. 3<sup>ly</sup>. This tells us, why so many Professors are Strangers to Comforts.

Use 2<sup>d</sup>. Of Exhortation, if we would win hastily to Heaven, we would strive to mortify Lusts, and as we would have those Advantages, let us go about the Duty: 1<sup>st</sup>. Labour for the discovery of the Evils, in the Imperfections of your Services, *Rom. 7. 21*. 2<sup>ly</sup>. Repent of them, *1<sup>st</sup> John 4. 8. 9*. Continually groan under Corruption, *Rom. 7. 24*. make no provision for Corruption, *Rom. 13. 14<sup>th</sup>*. And apply the promises of the Gospel, *2 Cor. 7. 1*. Next, study to reflect on the prejudices you have sustained by them, how oft they have brought on Judgements upon your Person, made you Scandalous to others, interrupted your Communion with God, broken  
your

your peace of Conscience. Next, Regulate your life by the Word, having a constant Eye upon that as your Rule.

Use 2<sup>d</sup>. Of Reproof, If this be so advantageous an Exercise; it reproveth those that lay this work aside, because they think the neglect of Mortification is consistent with Grace, but (as we were saying) it is not consistent with the Life of Grace; And the total neglect of it is inconsistent with Grace it self. 3<sup>ly</sup>. It reproveth those that forbear Mortification because they see not many Evils to Mortify, through want of Self-Examination. 4<sup>ly</sup>. Those that spare their Sins, because they think there are few free of the like of these Evils, they are loath to Mortify.

Use 3<sup>d</sup>. Of Tryal, To try whether we be about this Work or not. 1<sup>st</sup>. The Man that is about this Work, he is glad of any actual separation Providence makes between him and his Ills by Crosses. 2<sup>ly</sup>. He is daily watchful against External Temptations. 3<sup>ly</sup>. He is daily porcing on the Mischiefs that Sin does him, and Prays more for Grace against sin, then to be free of Crosses, and welcoms that Word most that particularly hits his Evils, and does not spurn at it.

Observe 3<sup>ly</sup>. That the Spirit is the great and principal cause of Mortification; This is clear if ye consider the strength and deceitfulness of Lusts, it must require the Spirits power, in opposition to them. 2<sup>ly</sup>. If ye consider, the ineffectualness of the means that many enjoy, without the Spirits Blessing. 3<sup>ly</sup>. If ye consider that even those that are weak in natural parts, they will, when they depend upon the Spirit, find great success in Mortification, beyond others.

The

The manner how the Spirit does Mortifie, is by discovering the hatefulnes of Sin, and its danger, 2/y. By applying the promises of the Gospel, and so outbidding Corruption 3/y. By enforcing the Commands of God, against sin, upon the Conscience.

- Use, If it be so, we should use the means, and Pray for the Spirits Blessing upon them. 2/y. We should not grieve the Mortifying Spirit, by unwatchfulness against External Temptations, by want of Self-Examination to discern our Evills, by falling into a frame of indifferency about Mortification, that so we desire it faintly.

Verse 14. *For as many as are led by the Spirit of God, they are the Sons of God.*

**H**ere is a proof, That those that Mortify their Corruption by the Spirit, shall live, because *They are the Sons of God*; And he proves this, because that *as many as are led by the Spirit of God, they are the sons of God.*

Observe, the Children of God, are led by Gods Spirit; I shall clear how this is, and then apply it.

And first, The Spirit leads the Child of God, by giving him saving Instruction, this is Gods teaching according to the Covenant-Promise. 1/y. He opens his understanding that he may understand the Scriptures, *Luke 24. 45.* He makes them understand Truth & Error, *1 John 2. 27.* 2/y. He reveals the good things of the Gospel to him in their reality, and usefulness, *1 Cor. 2. 13.* 3/y. He reveals the spirituality of the Law to them, he makes the Commandment which is the Law, come in its spiritual meaning



ing to them, *Rom. 7. 9.* 2<sup>ly</sup>. He instructs them in the vanity of the Creature, he makes them see an end of all perfection, *Psal. 119. 96.* But 2<sup>ly</sup>. He leads them as a Comforter, and Encourager of them in their Journey, and this he does these three ways, 1<sup>st</sup>. By witnessing their Adoption, *Rom. 8. 15.* 2<sup>ly</sup>. By helping them to apply the Promises, *Eph. 1. 13.* 3<sup>ly</sup>. By exciting their Hope, *Rom. 15. 13.* A 3<sup>d</sup>. way how he leads them is by strengthening their Grace, and so assisting them in their Duty, *Eph. 3. 16.* A 4<sup>th</sup>. Way is, By exciting them to their Duty when they are laily: And this is done 1<sup>st</sup>. By bringing the Word to their Remembrance. *Jo. 14. 27.* 2<sup>ly</sup>. By bringing their Engagements to God to their remembrance. 3<sup>ly</sup>. He excites them to their Duty, by making them observe the Call of Exciting Providences. A 5<sup>th</sup>. Way is, By being a Reprover to them, discovering to them their sinful Inclinations, and strayings out of the way. A 6<sup>th</sup>. Way is, By discovering unto them, and giving them a foresight of the Stumbling-blocks that lye in the way, and of the manifold Temptations they may meet with in it. A 7<sup>th</sup>. Way is, By determining them in dubious cases; *Paul* was bound in the Spirit, to go to *Jerusalem*, tho *Agabus* the Prophet told him of his suffering there.

From this, We may make an Use of Tryal; We may conclude that we are Gods Children, if we observe these Operations of the Spirit in us. 2<sup>ly</sup>. We would be exhorted to beware of these things, that marris the presence of this Guide from us. And 1<sup>st</sup>. We would beware of impenitency under known Guilt, *Psal. 51.* *David* was afraid of the losing the free Spirit by his Impenitency. 2<sup>ly</sup>. Beware of Worldiness

Worldliness, *John 14. 17.* 3<sup>ly</sup>. Beware of Intemperance, These that would be filled with the Spirit, must not be filled with Wine, *Eph. 5. 18.* 4<sup>ly</sup>. Beware of an Vindictive Spirit, *Eph. 4. 31.* 5<sup>ly</sup>. Beware of slighting the Motions of the Spirit, If we would live by the Spirit, we must walk in the Spirit, *Gal. 5. 25.* 6<sup>ly</sup>. Beware of a Legal Frame of Spirit: The Spirit glorifies Christ, and so is grieved, when Christians give not Christ his due. The Spirit glorifies Christ, *John 16. 14.* 7<sup>ly</sup>. We would beware of Laziness, or lying by from the use of appointed Means, for that is the Way to quench the Spirit, *1 Thess. 5. 19.* 8<sup>ly</sup>. Beware of neglecting Praying for the Spirit, for the Father gives the holy Spirit to them that ask him. 9<sup>ly</sup>. Beware of casting your self upon Temptations, we should abstain from all appearance of Evil. if we would not quench the Spirit, *1 Thess. 5. 22.*

Motives to perswade us to entertain the presence of this Guide. 1<sup>st</sup>. He is an unerring Guide; He neither can nor will mislead us, 1<sup>ly</sup>. He is an experienced Guide, he hath led many Sons to Glory. 3<sup>ly</sup>. He is sent by the Father and the Son to lead the Believer to Heaven. 4<sup>ly</sup>. This Guide is near us, and constantly with us, if we doe not grieve him, he remaineth with us, and shall be in us, *John 14. 17.* 4<sup>ly</sup>. This Guide is absolutely needful for the Christian, without him he has no Light, no Comfort, and no Strength: The ignorant, dejected and weak Condition of the Christian makes the guiding and leading of the Spirit absolutely needful to him.

There

There is a 3<sup>d</sup>. Use of Consolation from this Doctrine; if the Child of God have the leading of the Spirit, he may be much comforted under the various Cases he is in in the World; he is many times weak for his Duty, The Spirit can strengthen him with Might in the inward Man: The Child of God is many times environed with Temptations, the Spirit can give him the foresight of these: He is many times straitned to know what is his Duty, The Spirit can lead the blind by a way they know not; He is subject to many Discouragements, but the Spirit is a strong Comforter. The Child of God is subject, through self-love, to overlook his Faults, but the Spirit is a sharp and seasonable Reprover; The Child of God is subject to laziness, and upslitting in the Way of God, but the Spirit of God is a seasonable and powerful Exciter to Duty.

There is a 4<sup>th</sup>. Use of Instruction from the Doctrine; This instructs us what is the Cause, Why the Children of God keep Gods Way, notwithstanding of their Weakness in the Point of Light, notwithstanding of the remaining Wickedness of their Heart, and notwithstanding of the manifold external Temptations; It is neither the strength of their Reason, nor the strength of their Inherent Grace. that is the Principal Cause of their keeping the way of God; but this is the Cause of it, Because they are led by the Spirit of God.

There is an other Use of Instruction from the Doctrine. It instructs us in the misery of these that are not Gods Children, such are not led by his Spirit; For *to be led by his Spirit*, is the alone Priviledge of Sons; and this must be a great Misery to want this



this Guide; because such are led by bad Example in this World, by the Dictates of Corrupt Reason and by the swing of their Lusts.

There is an other Use from this Doctrine, and that is of Exhortation to the Godly, to exhort them rightly to improve this Priviledge; And for this Effect, 1<sup>st</sup>. They would be humble and docile to his Teachings; the meek he will guide in Judgement, the meek he will teach his way, *Psal. 52. 10.* 2<sup>ly</sup>. They would improve his Comforts for Encouragement to walk in the Way of God, *Ab. 9. 31. 3<sup>ly</sup>*. They would be painful in improving his Assistance, *Col. 1. 29. 1 Cor. 15. 10.* 4<sup>ly</sup>. They would shun these Temptations he forwarns them of. And 5<sup>ly</sup>. They would hearken to these Calls to Duty, and Excitements he tryls them with,

*Verse 15. But ye have not received the Spirit of Bondage again to fear, but ye have received the Spirit of Adoption, whereby we cry, Abba, Father.*

**H**ERE the Apostle proves, that those that are led by the Spirit, they are the Sons of God, by two Arguments; One is, that they have received the Spirit of Adoption, The other is, the Spirit of God, and their own Spirit witnesseth that they are Sons. Observe 1<sup>st</sup>. That Gods People receive the Spirit of Bondage, before they receive the Spirit of Adoption. Observe 2<sup>ly</sup>. That the Elect People of God, that receive the Spirit of Bondage, they are allowed of God the Spirit of Adoption. 3<sup>ly</sup>. Observe

Observe, That those that have received the Spirit of Adoption, they never again receive the Spirit of Bondage. 4<sup>ly</sup>. The Spirit of Adoption, where it is, it is a Spirit of Liberty; it is here opposed to a Spirit of Bondage. Observe 5<sup>ly</sup>. That those that receive the Spirit of Adoption, their condition is preferable to those that receive a Spirit of Bondage. 6<sup>ly</sup>. The Apostle seems to glance at the frame of Gods People, that lived under the Legal Administration, differing it from the frame of such as lived under the Administration of the Gospel. Observe 7<sup>ly</sup>. That the Spirit of Adoption in Believers, prompts them to Prayer, and these Prayers are free and fearless, fervent and serious; and these Two Qualities of Prayer are included in the Word, *Crying*: As also these Prayers are confident and affectionate; the Spirit of Adoption makes them cry, *Father*. 8<sup>ly</sup>. Observe, the Spirit of Adoption is a Benefite common to the Gentiles with the Jews. The Apostle, to denote this, he expresses the homely Compellation of God, both in Hebrew and Greek.

For the First Observation, that the Elect People of God receive the Spirit of Bondage, before they receive the Spirit of Adoption; We shall clear it. 1<sup>st</sup>. By shewing what is meant by the Spirit of Bondage, and what is meant by the Spirit of Adoption. 2<sup>ly</sup>. We shall prove that God dispenses the Spirit of Bondage to the Elect, before he dispenses the Spirit of Adoption. 3<sup>ly</sup>. We shall give the Reasons of this Dispensation. And 4<sup>ly</sup>. Give the Uses of the Point.

For the First, by the *Spirit of Bondage*, is meant, that Frame of Soul, wrought in them by Gods Spirit,

rit, preparing them for the state of Conversion, springing from a sight of their state of Bondage, while they are in an state of Nature, convincing them of their state of slavery to Sin and Satan, and so bringing them under a full Conviction of their inability to relieve themselves from that condition; Likeas, this Conviction is attended with a Grief for their former sins, and a fear of their imminent danger. By the *Spirit of Adoption* is meant that disposition of Soul, wrought in the Elect, becoming the state of Adoption; It is wrought by Gods Spirit, through the application of Gospel-Promises. It includes in it. 1<sup>st</sup>. The reverential awe of God. 2<sup>d</sup>. An affection and care to imitate God in his moral Perfections. 3<sup>d</sup>. A kindly submission to his Corrections. 4<sup>th</sup>. A lively Expectation of the Inheritance of God.

For the second thing proposed, *Viz.* the Proof of this, that God dispenses to the Elect the Spirit of Bondage, before he dispenses to them the Spirit of Adoption, It is clear from the Experience of the Converts, *Acts* 2. And from *Pauls* Experience at his Conversion; and from the Experience of the Jaylor.

For the third Thing, *Viz.* The Reasons why God thus dispenses to his Elect the Spirit of Bondage, before the Spirit of Adoption, they are these. 1<sup>st</sup>. He does this, that he may make the Mysteries of the Gospel more credible to them; For before a Man be convinced of his Sin and Misery. The Mystery of Christs Cross seems but a Fable; to the unconvinced Jew Christs Cross is but a stumbling Block, and to the unconvinced Greek it seems foolishness:



but to the convinced and called Man, it is the Wisdom of God, and the Power of God. See 1 Cor. 1. 24y. He does this, to disengage their Affections from sin; Our hearts through long custom acquire a great liking to a course of sinning, and untill our Spirit smart for our sins by grief and fear, we cannot fall in a dislike with them. 3/y. He does this, that thereby he may bring us to quite our own Righteousness, and accept of Christs; For Pride, Self-love, and Blindness of Mind do all concur to make us tenacious of our own Righteousness, before the Spirit work this Work in us. A 4th. Is, he dispenses this, to make his Elect willing to subject themselves to the Divine Law, as a Rule of Life; for when they are made by the Spirit of Conviction to smart for sin, no terms of their freedom from sin and misery, seems hard to them. A 5th. Reason he thus dispenses, is that he may bring his own to have an high Esteem of Christ. to reckon all things but as dung and dross, in comparison of the Son of God. A 6th. is, he does it, that he may make the burthen of Christs Cross seem light to them.

For the 4th. Thing proposed, the Uses of the Point, The First is, an Use of Tryal; hereby ye may try if ye have had the Spirit of Bondage or no; if the Mystery of Christs Cross be credible; If sin appear an hateful thing to you; If readily ye accept of Christs offered Righteousness; If willingly ye subject your selves to the Divine Law, as a Rule of Life; If ye prefer Christ to all things in your Esteem; If ye esteem the burthen of Christs Cross light. Then ye have received the Spirit of Bondage.

Will 2d. Sort of Uses, are Uses of Instruction, It in-  
structs us in the Cause, why so many Men see so little  
from of the Moral Ill of Sin; the Cause is, they have not  
great received the Spirit of Bondage. 2d. Since the  
Spirit of Bondage goes before the Spirit of Adopti-  
on, we may soon see, that if the Spirit of Bondage be  
that a rare thing in the World, the Work of Conversion  
is as rare. 3d. We may be instructed, that the  
Hearts of the Elect are very stupid under sin, be-  
cause that a mans Conviction of his sin and misery  
must be brought about by the mighty Power of the  
Spirit of Bondage.

The Causes of the stupidity under sin before this  
Work of the Spirit of Bondage, are, 1st. A seared  
Conscience, through customary sinning. A 2d. Is  
Impunity, *Ecc. 9. 3.* A 3d. is Prosperity in sin,  
*Epbraim* laid, *I am become rich, there is no iniquity in*  
*me.* A 4th. Cause is the flattery of Ministers and  
Neighbours. A 5th. Cause is leaning to formal  
Services.

There is a 3d. Use of Exhortation to Ministers, to  
preach the Law; to prepare People for receiving of  
the Gospel, because it is the moral Mean, whereby  
this Work is wrought. A 2d. Use is, to all the  
Members of the Visible Kirk, as they would desire  
this necessary preparatory Work to be wrought in  
them, so they would consider the Spirituality and  
Perfection of the Law, and examine their Life ac-  
cording to it.

A second Observation, *Viz.* That God allowes  
the Spirit of Adoption to these that have received  
the Spirit of Bondage; He gives them this Frame,  
to evidence the Reality of the Grant of Adoption;

and this Grant of Adoption is given them to testify his Love, *1 John* 1. 3. 2<sup>d</sup>. To testify his Relationship to Christ, to whom they are united, *Eph.* 1. 6. 3<sup>d</sup>. To confirm their hope of Glory, he gives them this Honourable Title to it, over and above the Title they have to it, by their Justification.

The Use of this, is 1<sup>st</sup>. of Consolation; if God give them the Spirit of Adoption, to evidence the Reality of this Grant; Then these that have the Spirit of Adoption may be sure, that God deals with them as with Children; he'll correct them for their faults, *Heb.* 12. 6. He'll pity them, under their straits, *Psal.* 103. 13. He'll punish them sparingly, *Mal.* 3. 17. He'll give them access to himself under their trouble, *Eph.* 2. 18. He'll be reconcilable to them after their strayings, *Luke* 15. He'll provide for all their wants, *Mat.* 6. 32. And he'll give them the Heavenly Inheritance in the end, *Rom.* 8. 17.

Use of Reproof, since God allows the Spirit of Adoption to these that have had the Spirit of Bondage; It reproveth such who have had some measure of the Spirit of Bondage, and do lay Obstruction in their own way, for their receiving the Spirit of Adoption: Such are these; 1<sup>st</sup>. Who refuse to take with all the Aggravations of their Guilt, *Psal.* 32. 9. 2<sup>d</sup>. Sort are such, who continue ignorant of the Grace of the Gospel. A 3<sup>d</sup>. sort, are such who continue in respect to their old Predominant sin. A 4<sup>th</sup>. sort are such, who are tenacious of their own Righteousness, and will not quite it.

It is to be observed, That God, in his Sovereign Wisdom, deals variously with his Elect, as to the leaving them longer or shorter time under the Power



testimonies of the Spirit of Bondage; There are some  
 1. That lye short time under it; As 1<sup>st</sup>. Such as are  
 2. Called in their younger Years. 2<sup>ly</sup>. Such as are  
 3. Called, presently after their Conversion, to great and  
 4. Difficult Services, as it was with *Paul*. 3<sup>d</sup>. Such  
 5. As upon their Conversion are called to endure hard  
 6. Persecutions, as it was with these Converts, *Acts*  
 7. 13. Some he continues longer under the Spirit of  
 8. Bondage, As 1<sup>st</sup>. Such as are Persons of Eminent  
 9. Gifts, such as *Heman* was, *Psal.* 88. This he does to  
 10. Prevent their Pride. A 2<sup>d</sup>. sort are such, as have  
 11. been very gross sinners before their Conversion, such  
 12. are continued longer under the fears of Wrath, that  
 13. their Condition may be a scar to others to live in  
 14. able gross sins. A 3<sup>d</sup>. sort are such, who are continu-  
 15. ed long under these fears, that they may acquire  
 16. the skill and sympathy, to be useful and comfortable to  
 17. those, that are in the like condition.

For the 3<sup>d</sup>. Observation, These that once have  
 received the Spirit of Adoption, the Spirit of God  
 never becomes to them a Spirit of Bondage; A full  
 conviction, that the sinner is presently lyable to wrath  
 cannot be wrought by Gods Spirit, in the Adopted  
 Child of God; because such a Conviction as this, is  
 inconsistent with the Word, being the Adopted Child  
 of God, notwithstanding of his Failings, is not un-  
 der the Law, but under Grace. If it be questioned,  
 what fears the Child of God may be allowed to en-  
 tertain? seeing this Text tells us, that he is not allow-  
 ed to entertain a fear of his present actual lyableness  
 to Wrath? It may be answered to the Question,  
 that he should entertain a fear and jealousy of the Evil  
 of his own Heart, that it may make him neglect

his Duty, and mislead him into sin, *Phil. 2. 12. 24.* He should fear, that he will fall under certain ruin, on supposition of his total Apostasie from God; and this fear will breed an averſation from ſins againſt light, and upſitting in duty, and halting in the way of God, ſeing that Carriage has an tendency to Apoſtaſie: the Apoſtle, in the Epistle to the *Hebrews* labours to cure their lame walk in the way of God by propoſing the danger of Apoſtaſie to them.

Uſe 1<sup>ſt</sup>. Of Reproof, to ſuch that are Gods Adopted Children, who have tormenting fears of Wrath in their beſom, which fears are not wrought by Gods Spirit, but they flow from their own unbelieving hearts, and Satans ſuggeſtions, and are permitted of God as Chaiſtiments for their former ſins ſuch, I ſay, are to be reprov'd, who reckon theſe fears well ground'd, as judgeing them wrought by Gods Spirit, when as they are nothing but permitted of God for their Chaiſtiment. 2<sup>d</sup>. Such are to be reprov'd, who entertain theſe fears, as an aid for reſtraint againſt ſin, ſeing although they may reſtrain from the outward Tranſgreſſion, yet they are never effectual to remove the inward Inclination to ſin.

Uſe 2<sup>d</sup>. Of Exhortation, Seing God allows not his Adopted Children to entertain Tormenting fears of Wrath. they would beware of theſe Sins, that provocks God to give them up to their miſ-believing Hearts to fill them with theſe fears; As firſt. They would beware of Scandalous Sinning, for an Act of a life after the fleſh draws with it the fear of Everlaſting Death. 2<sup>d</sup>. They would beware of Impenitency for their old ſins before Converſion; 2<sup>d</sup>.

was an man that Exercised Repentance continually for his old Persecution, and therefore we do not much read, that he was troubled with the Spirit of Bondage after. 3ly. Beware of Relapses in Predominants, for these always break the peace of Conscience. 4ly. Beware of indifferency as to growth, and of contentment with your present Attainments in Religion: For it is only such who make progress in the way of God, that enjoys most of the Comforts of the Gospel, and are freest of Tormenting Fears, these that walk in the fear of God, walk also in the Comforts of the Holy Ghost, *Acts 9.31.* 5ly. Beware of these Sins mentioned, *Eph. 4.30.* which greives the Spirit of God, and makes him forbear to discover to the Godly, that they belong to God, as his peculiar Treasure, and where that discovery is wanting, the Heart cannot but be subject to Tormenting Fears.

Observe 4ly. That the native effect of the presence of the Spirit of Adoption in a Believer, is Spiritual freedom, it is here opposed to the Spirit of Bondage; this spiritual liberty appears from the Christians freedom from these Fears that are awakned in him, through the Accusations of his Conscience for Guilt. 2ly. In his freedom from the Fears of Death. 3ly. In his freedom from the Fears of severe Judgements. 4ly. In his freedom from the fear of Gods Wrath, and frightful Dispensations.

2ly. As the Spirit of Freedom lyes in a being quite of these Tormenting Fears; so it lyes in a ready and daring Application of Gods Promises suiteable to our Exigence, when we reckon it no presumption to apply promiles as we need them. 3ly. It lyes in a Liberty



Liberty for supplication, when we have no Jealousy of God, that he will take advantage of us in our low condition; but when we can with great freedom of Spirit, open our own Heart befor him, as an Affectionate Father. In a word, Faith hath its fullest freedom in Prayer; where the Spirit of freedom is, therein is Believing the acceptance of our Prayers, the prevalency of our Prayers, and the fullest accomplishment of the promises that are in our view. 4<sup>th</sup>. The Spirit of Liberty lyes in this, that with great facility we get our duty done by the presence of this Spirit, Mastering our Corruptions, and repelling the Devills Temptations, that may obstruct us in our Duty; We walk at liberty in keeping Gods Precepts 5<sup>th</sup>. The Spirit of Liberty where it is, it keeps us from the crushing weight of Crosses, because it lets us see, that all our Crosses are totally free of the Curse of the Law, and so the Man has Internal Freedom of Spirit, and rest in his Soul under outward Trouble: And this holds out the greatness of the benefite of the Spirit of Adoption.

Observe 5<sup>th</sup>. That Familiarity in Prayer is the special effect of the Spirit of Adoption, This Familiarity in Prayer appears in an free and fearless Confession of our Guilt and Heart-Plagues before God. 2<sup>nd</sup>. In a humble and submissive Representation of the difficulties of our case to him. 3<sup>rd</sup>. In the reasoning with him for supply, strength and delivery upon the account of his promises, as *Nehemiah* did, *Neh. 1.* 4<sup>th</sup>. In peremptor Desires after spiritual Good, when with *Jacob*, we will not let him goe untill he Bless us.

Motives to this Familiarity are. 1<sup>st</sup>. Gods Fatherly Relation to us. 2<sup>d</sup>. His sitting upon a Throne of Grace, and not upon a Throne of Justice, he follows a method of Grace, and not of strict Justice in his dispensations towards his People. 3<sup>d</sup>. Motive is, Christs Sympathy is the spring of his Intercession for his People: A 4<sup>th</sup>. is, The example of the Saints using this Familiarity with God, is proposed in the Scripture for our Imitation.

The means to win to this Familiarity, Are 1<sup>st</sup>. We should study singleness and sincerity, *Heb. 10. 22.* 2<sup>d</sup>. We should beware of these Sins we have repented of, Vowed against, and have born Chastisements from the hand of God for them. 3<sup>d</sup>. We would beware of Formality, and study Seriousness and Fervour in our Devotions.

*Versc 16. The Spirit it self bears witness with our Spirit, that we are the Children of God*

**H**ere the Apostle proves, That the Sons of God may be Familiar with him, because they may be assured of their Sonship: Likeas here he proves that the Children of God must live, by a second Argument: He proves their Sonship, because it is witnessed by the Testimony of Gods Spirit, and by the Testimony of their own Conscience.

Observe, 1<sup>st</sup>. That Gods People may be assured of Sonship.

Observe, 2<sup>d</sup>. That the manner of attaining it, is by the Testimony of the Spirit, and by the Testimony of Conscience.

For

For the First Observation, I clear the attainableness of assurance, by these Four Grounds. 1<sup>st</sup>. God Commands to endeavour to attain it. 2 *Pet.* 1. 11; 12. 2<sup>ly</sup>. The Saints have attained it before, *Rom.* 8. *Last*. Ye see the experience of *David* frequently in the *Psalms*. 3<sup>ly</sup>. He hath laid down positive marks in th Scripture, evidenceing the state of Sonship, many of these are set down in the 1 *Epist.* *John*, and it cannot be conceived that the Spirit of God should lay down these Marks but for this end, that the People of God by discerning them in themselves may attain to Assurance thereby. 4<sup>th</sup>. Ground is the necessity and usefulness of Assurance to Gods People; Without Assurance they cannot win to the Love of God, which is a necessary Principle for Gospel-Obedience; without it we cannot rejoice in Tribulation, which is their necessary Duty, and approveable temper, *Rom.* 5. 2. Without it they cannot rejoice in God, as their Covenanted Portion *ibid* 10. Without this we cannot be cheerful in Obedience, We cannot rejoice and work Righteousness. As also, without Assurance they cannot rejoice in the hope of the Glory of God; Likeas, it should be considered, That Gods promises into his People are made for that end, that they may be applyed, and without this Assurance, Believers can have no freedom to apply these Promises.

The Apostasie of Temporary Believers speaks nothing against this Assurance, Because true Believers have Attainments, that Temporary Believers are wholly Strangers to, *Heb.* 6. 9. And albeit the Holy Ghost does dispense Threatnings in the word, against Apostates, Gods method in that, militates nothing against



against Assurance: And that first, because these Threatnings are given out indefinitely against the whole Members of the Visible Church, amongst whom there are many Hypocrites. And 2<sup>ly</sup>. Because the Holy Ghost makes use of these Threatnings, to beget in the Heart of true Believers, a Cautelous Fear, and abstaining from Sins against Light, which sins in their own nature have a Tendency to Apostasie.

Use of this serves, To reprove the Error of the Roman Church, which maintains, that true Believers can attain to no more then a conjectural Opinion of their Sonship. 2<sup>ly</sup>. It reproves the Carnal Professors of the Visible Church, who, because of their being strangers to the Operations of the Spirit in the Hearts of true Believers, look upon Assurance as an unattainable thing.

As to the second Observation, The way to win to this Assurance, it is set down in the Text, and it is by getting a two fold Testimony for our Sonship; The one from the Spirit, and the other from our Conscience.

The Spirit Testifies to our Sonship. 1<sup>st</sup>. By giving an External Revelation in the Scriptures, that penitent Believers are the Sons of God, *John* 1. 12. 2<sup>ly</sup>. The Spirit concurs with this Testimony, by illuminating the Mind and Understanding, and persuading it of the truth of this External Revelation, *1 Cor*: 2. 12. 3<sup>ly</sup>. The Spirit concurs to this Testimony, by being an evidence of our Sonship, by reason of his Gracious sanctifying presence in us: Therefore the Scripture calls him the Earnest of our Inheritance, *Eph*. 1: 13, and Gods Seal on us *Eph*:

4.30. 4ly. The Spirit testifies our Sonship by giving us this Internal Objective Revelation, viz. That we are Sons, and that we have these true Graces in us, that are the true Marks of our Adopted state; and albeit we cannot discern a true difference between a suggestion of the Spirit of God injecting this thought in us, *That we are sons*, differing, I say, from the Act of our Conscience concluding our Sonship from reflecting on the truth of our Graces; yet there may be a difference between these Two; the thought and persuasion injected by the Spirit, being attended with a total expulsion of all Fears: Whereas the Act of the Conscience may have some mixture of fears attending it: And if we consider this Text, which asserts the Spirit, to be a Co-witness with Conscience testifying Sonship, it supposeth that the Spirit doth give this Internal Objective Revelation to the Mind, as a distinct Testimony from that of the Conscience; For to say, that all that the Spirit works in this affair, is to assist the Conscience concluding Sonship from the discerning of the true Marks of a renewed state; To say this does not seem to be the whole of his Text; for in that case the Spirit helps only the Conscience to be a Witness; but he cannot properly be called a Testator himself, yea al'o and another Testator besides the Conscience, which the Text does here assert neither doeth this Assertion of the Spirits giving this Internal Objective Revelation anent the Sonship of the Saints, take off Believers from the written word, as a Rule of their Life. and expose Believers to delusions, by leading them to wait upon Internal Revelations differing from the Revelations made in Scripture: And that is. Because this Internal Revelation

tion is agreeable to Scripture-Revelation, because it is the Revelation of Sonship to a particular Member of the Church, who hath all the Scripture-marks of an Adopted state; neither is this internal Revelation of Sonship to a particular Believer, a new Revelation of a new Article of Faith, not contained in the Scriptures, added to the Creed of other Believers, obliging them to believe the same; it is only the Revelation of a Truth, consonant to the Scriptures, made to a particular Believer to his comfort; And if it be said, the asserting of such an Revelation leaves men at great uncertainty, because they may take Satans suggestion for the Testimony of the Spirit. It is Answered, The Testimony of the Spirit is attended with the Testimony of Conscience, concluding upon rational Grounds their Sonship, he is said here to be a Co-witness with our Spirits. 2ly. Where it is, it brings with it a disposition and promptitude for Prayer: It is the Testimony of the Spirit of Adoption, whereby we Cry *Abba, Father*. 3ly. It disposes the Soul for Holiness, it is the holy Spirit of Promise, that gives this Testimony, *Eph. 1. 13*.

There are these Three or Four Ways, whereby we may win to this Spirits Testimony. As. 1st. By exact walking, God gives it as a Reward to his Obedient Children. 2ly. By being of a Gospel-frame of Spirit, he is the holy Spirit of Promise, and we receive the Spirit as well in his comforting Testimony, as in his Sanctifying Vertue, by improving the Gospel; We receive the Spirit by the hearing of Faith, *Gal. 3. 2*. That is by the acceptance and improving of the Object of Faith, *Viz.* the Promise



mise of the Gospel. A 3<sup>d</sup>. Way we receive the Spirit, is to be devout, much given to Prayer, the Spirit of Adoption prompting us to pray, is attended with this Testimony, as we see by thir two Verses joined together. A 4<sup>th</sup>. Way to win at it, is Labour for the constant witnessing of our own Conscience, testifying to our Son ship, and this is win at by studying singleness and sincerity, 2 Cor. 1. 12. See *Job*s Experience. 2<sup>ly</sup>. We would labour for the growth of Grace, for when Grace is growen, it is better seen than when it is in a mean measure. 3<sup>ly</sup>. We would labour to have all the Graces of the Spirit; for our shortcoming in some, makes us jealous we want all. 4<sup>ly</sup>. When God calls us to self-denying Acts of Obedience, we would readily answer Gods Call; For if God take self-denying Acts of Obedience for Evidences of the Truth of Grace, a mans own Conscience may safely take them for a sure Evidence of the same, for God says, *Gen.* 22. That by *Abrahams* offering up of *Isaac*, he knew that he feared God.

Verse 17. *And if Children, then Heirs, Heirs of God, and Joint-Heirs with Christ: if so be that we suffer with him, that we may be also glorified together.*

**H**ERE the Apostle infers a certainty of the Children of Gods possessing the Inheritance; *If Children, then Heirs*; and he commends that Inheritance from these two Grounds; As 1<sup>st</sup>. It is an Inheritance suitable to the Giver; they are Heirs of

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of God. 2d. Ground is, it is the same Inheritance  
possess by the Lord Christ, they are Co-heirs with  
him; The Apostle here also prevents an Objection  
that might be made against this Doctrine, which  
might be taken from the suffering Lot of the Saints;  
and he turns the Objection to a Confirmation of  
this Truth, See 1 *Pet.* 1. 14. If so be that we suffer  
with him, that we may be also glorified toge-  
ther.

Observe 1<sup>st</sup>. From the Text, that God's Chil-  
dren shall certainly possess the Inheritance; The 1<sup>st</sup>.  
Ground of this Objective Certainty is, the Oath and  
Promise of the Covenant, See *Heb.* 6. 2d. Ground  
is, the two Priviledges of the Saints, whereby they  
have Right to this Inheritance. And these are 1<sup>st</sup>.  
Justification, *Tu.* 3. 6. 2<sup>ly</sup>. Adoption, See the Text.  
3d. Ground are the Seals whereby God confirms the  
Promise of this Inheritance to his People. 1<sup>st</sup>. Seal  
is the internal Seal of the Spirit, *Eph.* 1. 13. 2d.  
Seal is the external Seal of the Sacrament of the  
Supper, which is a Seal of the Communion of his  
Body and Blood, the Bread which we break is the  
Communion of his Body, and the Cup which we  
drink, is the Communion of his Blood, 2 *Cor.* 10.  
And we know that the Communion of his Body  
and Blood secures Eternal Life to the Believer, ac-  
cording to his Doctrine, *John.* 6. The 4<sup>th</sup>. Ground  
of Certainty, is the Enjoyment of the first Fruits of  
the Spirit, *Viz.* Peace and Joy, which are the Be-  
ginnings of Heaven; They that wait for the first  
Fruits, they wait for the Adoption and Redemption  
of their Body, see the Verses subsequent to this Text.  
The 5<sup>th</sup>. Ground of Certainty is, the performance  
of

of that Good to the Children of *Israel*, that was Ty-  
pical of this. God possesseth the natural Seed of *Abraham*, of the earthly *Canaan*, which was a Type  
that he would possess the Spiritual Seed of *Abraham*  
of the Heavenly *Canaan*.

*Use*, This Exhorts the Godly to be content with  
their Lot, and to make nothing their Treasure and  
Felicity, which is upon Earth. 2y. It Exhorts  
the Godly to attain a subjective certainty of this In-  
heritance, and to found that subjective certainty on  
the former Grounds, which clear the objective cer-  
tainty of the same. 3y. This lets the World see,  
that Godliness is no folly, because the Godly have  
sufficient Grounds, for the certain Possession of their  
Salvation.

Observe, 2y. That the Inheritance is such as  
becomes God to give; It is clear, because it is a  
suitable Expression of his infinite Love, 1 John 3. 1  
18. It is a manifestation of the reality of the Grant  
of Adoption: when Gods People shall enjoy it, there  
will be no room left for doubting that God did re-  
ally reckon them his Children, when he favoured  
them with Adoption; the day when they possess  
that Inheritance is called a day of the manifestation  
of the Sons of God. 2y. God is an all sufficient  
God, this is an all-sufficient Inheritance, God is all  
in all, 1 Cor. 15. The Godly inherit all things, 1  
Rev. 21. 3y. God is an Eternal and Unchange-  
able God, and therefore it is an Eternal Inheritance,  
it cannot be wasted away. It is an Inheritance in-  
corruptible, that fades not away, 1 Pet. 1. 3. 4y. We  
cannot be dispossessed of this Inheritance, nor  
by Power or Violence; for the Omnipotence of our  
God



God secures us against all opposition, the Inhabitants of the New Jerusalem are within a City highly walled: We cannot be dispossessed by Law-Quirks or Cheats, for we have the ultimate Decision of the great Judge, *Mat. 25.* see the Procel of Judgement; our God is an holy God, and therefore this Inheritance is undefiled, *1 Pet. 1. 3.* Created Enjoyments are subject to be abused by men, through their Corruption, ( it is a piece of the vanity of the Creature, to which it is subjected, that it may be made Fewel to Lust ) but this is a Land, where ein dwelleth Righteousness, there is nothing enters that defiles.

This is to reprove those, that have low and carnal Conceptions of this Inheritance. *2/y.* It re-proves such, who have mean Expectations from God in this World, and are content with mean Measures of Spiritual Good, seeing God designs to possess them of such an Excellent Inheritance.

Observe *3/y.* That the Inheritance to be possessed by Gods Children, for the nature of it, is the same possessed by the man Christ; the Glory the Father gives to him, he gives to them, *John 17. 4.* They participate of the same Spirit with him, they that have not the Spirit of Christ, are none of his: that same Spiritual Life that he has, is conferred on them; because he lives, they live, *John 14.* And as the living Father sent him, and he lives by the Father, so they that eat him shall live by him, *John 6. 57.* The Glory of their Body is of the same kind with his, *Phil. 3. last.* That same Love that the Father hath to him, vents it self in suitable Expressions towards them, *John 17. last.* They are admit-

admitted to the same glorious Place with him; *Job 14. 3.* That same light of Glory, whereby they see him as he is, brings them to a conformity with him, *1 John 3. 2.* The Reason of this is, their Adoption, which calls for this Participation of Glory; if Children then Co-heirs with Christ, and this Adoption is granted to give them a Title to this Inheritance, *1 John 3. 2.* There must be conformity betwixt the Head and the Members, but Christ must have the Préeminence, in respect of Degrees, *Col. 1. 18.* He is the First born amongst many Brethren.

This speaks the great Love of the Redeemer, that is content to communicate his Inheritance with us, *2/y.* It calls on Believers to make their Right unquestionable, to this excellent Inheritance. *3/y.* It exhorts Believers to be content with their suffering Lot, seeing they are to share in his Glory. *4/y.* It exhorts them to imitate him in his Obedience: it was universal, he did always what pleased the Father: it was conscientious, out of respect to the Fathers Command. As the Father gave him Commandment, even so he did, *John 15. 10.* It was single, done with respect to the Fathers Glory; he glorified his Father on Earth, he sought not his own Glory, but the Glory of him that sent him; It was a self-denying Obedience, he humbled himself and became obedient to death.

Observe *4/y.* Christ behooved to suffer before he was glorified, *Luke 24.* Christ behooved to suffer, and so to enter into his Glory; the Reason is, because he behooved to satisfy Justice fully, as the Sovereignty of his People, before Justice could admit him into the Possession of his Glory. *2/y.* He behooved

20. go through the Course of his Obedience, before the possession of his Reward. 37. The Father gives a full instance of the consistence of his Love with a suffering Lot, 47. By this, the Father would make a discovery, what should be the course of his Providence, towards his Adopted Children, viz. That they should be brought, through, many sufferings, to the possession of their Glory.

And this tells us 1st, That we should not stumble at the sufferings of Gods People, as tho that Lot signified Gods want of Love to them, or the want of a purpose to Glorifie them; 27. It reproveth the Discontentment of Gods Children with their suffering Lot; It is an arrogant presumption in them, to expect that God will use more tenderness in his dealing towards them, then he hath used towards his own only begotten Son. 37. It may contribute towards the strengthening the Faith of the Saints in their Extremity of Sufferings, seeing Christs Sufferings did not marr his Glory, they may expect that their Sufferings will not marr theirs. 47. It reproveth those that are impatiently desirous of Glory, and would shun a suffering Lot. 57. It bids us lay our Compt with a suffering Lot in this World. And this is a 5th. Observation from the Text: And this is done for the Tryal of their Faith, 1 Pet. 1. 5. For the Exercise of their Patience, Ja. 1. 3. For Mortification of their Sin; and their preparation for Heaven, 2 Cor: 4. last. As also, That they may have occasion for many Experiences of Gods Love, for Patience in Tribulation, works Experience, Rom. 5. And that they may have opportunity to prove the sincerity of their Love to God; and that they



may try whether they Love God, even under his Afflicting-Hand.

*Use*, Seing this Providence is so reasonable, let your Heart comply with it. and let it be the occasion of the Exercise of all these Graces to you; and that your Heart may win to a compliance with it. *1<sup>st</sup>*. to be Mortified to the Vanity of the World. *2<sup>ly</sup>*. Labour to Mortifie your Predominants, which alienate you from the Cross, as taking away the fewel from these Lusts. *3<sup>ly</sup>*. Labour to a firm Faith, that your Sufferings will not, neither can marr your Glory. *4<sup>ly</sup>*. Be often considering That a part of your conformity with Christ stands in this, and that your Sufferings are an Moral means appointed of God, to make you meet for Glory.

*Use 2<sup>d</sup>*. If this be our appointed Lot, Let us rather be desirous to have the Blessing of it, then to be quite of it.

*Use 3<sup>d</sup>*. It reproves those, who stumble at this Providence, and that have their Mind alienate from Religion, upon that account.

*Observe 6<sup>ly</sup>*. The description that is given of right Suffering, it is called a Suffering with Christ, which is a testifying the same Truth, that he testified unto, *1 Tim. 1. 13*. It is not a Suffering for maintaining of Errors, or for committing of Crimes, *1 Pet. 4. 13*. *2<sup>ly</sup>*. It is an imitating of Christ in the manner of our Sufferings, which takes in a Suffering flowing from the like Principles, that his Sufferings did flow from; such as Love to God, *Jo. 14. 31* Love to the People of God, *Jo. 15. 12*. *Rev. 1. 9* Self-Denyal, and Humility, *Phil. 2. 3, 4* Patience, *1 Pet. 2. 22* *Heb. 12. 3*. and Faith, *Heb. 12. 2*. *Jo.*

17. 2, 3. 3ly. The imitation of Christ, in the manner of his Suffering lyes in this, that the forest Sufferings did not hinder him to be Active in Duty, so far as was possible, he went about doing good, *Acts* 10. He comforted and warned his Disciples under his Agony in the Garden, *Matth.* 27. 4ly. This Imitation, lyes in the entire submission to the disposal of Providence, *not my will but thine be done* says our Lord. 5ly. This Imitation lyes in our meekness towards our Persecutors, *Father forgive them, for they know not what they are doing*, was the Language of our Saviour on the Cross. And 6ly. This imitation lyes, in not declining the variety of sufferings, and the extremity of them.

Use 1st. Of Tryal, To try whether we imitate Christ in the manner of our suffering; Use 2d. Of Imitation.

Motives to this Duty are 1st. He is proposed as our Patern, *Heb.* 12. 1. 1 *Pet.* 2. 21: Motive 2d. is, The Issues of his Sufferings are proposed for our Encouragement, *Heb.* 12. 2. 3d. Motive is, He was Innocent, and we are Guilty. 4th. Motive is, His Sufferings took the sting out of our sufferings.

Verse 18. *For I reckon, that the sufferings of the present time, are not worthy to be compared with the Glory which shall be revealed in us.*

THE Apostle, in the former Verses; having encouraged Christians to suffer for Christ, from these two Grounds: The one is, That their suffer-

ing Lot is, the way appointed by God to bring them to Glory; And the other is, That Christs Suffering Lot, was the way that he came to the Possession of his Glory; He, in this Verse encourages them to suffer for Christ; from this Ground, that there is no proportion, betwixt their Sufferings and their Glory; That there is much more satisfying good in their Glory, nor there is discouraging evil in their Cross. This is clear, if ye consider, That tho their Affliction causes Grief, yet their Glory hath in it, not only the removal of the occasion of their Grief, but it affords them matter of Exuberant Joy, *Psal. 16, last 2ly.* Their Afflictions do only afflict their outward Man, and their inward Man is Afflicted, by way of sympathy; But Glory intimately possesses the Soul. *3ly.* There is no Christian that hath all Afflictions, but the Glorified Saint wants no comfort that is suitable to, or can gratifie the new Nature. *4ly.* The Crossed Christian hath an mixture of Comfort with his Cross, both Temporal and Spiritual, but the Glorified Saint, his Comforts are not mixed with grief, or occasions thereof: no Death, no Sorrow, no Crying in Heaven. *5ly.* The Number of the Comforting Ingredients, that are in the Lot of the Glorified Saint, exceeds far the Number of the Afflicting Ingredients, that is in the sufferings of the Christian, while he is in his militant state; none can reckon up the particular good things that are in the Glorified state; Comforts springing from Communion with God, with Angels and Saints, Comforts springing from the sanctity of the Soul, and incorruptibility of the Body; Comforts springing from Reflections on their confirmed state, all these are innumerable



numerable. 6ly. The Evil of the suffering of the Saints, is but Temporary, they end with this present Life, as the Text lays, *but the Glory to come is Eternal.*

*Use 1st.* Of Instruction, To let us see, that the voluntary Sufferings of the Saints, are not condignally Meritorious of Eternal Life: For 1st, God can be a Debitor to none, the Creature owes it self and all it hath to him. 2ly. The suffering Saint receives more Spiritual and Eternal Good from God, even in this Life, then can sufficiently compenle any Evil that is in their Suffering Lot. 3ly. The sufferings of the Saints are Chastisements for their Sins, 1 Pet. 4. 17. Therefore they cannot be Meritorious. 4ly. The Voluntary Sufferings of the Saints have Moral defects attending on them, they spring not from that degree of Love and Zeal that becomes, they are attended with Unbelief and Impatience.

This serves for the Humiliation of sufferers for Christ, and may be useful to refute the Popish Opinion aient the merit of Martyrs.

*Use 2d.* To encourage Folks to suffer for Christ: For 1st. It is an Honour to suffer for him; To give a Testimony to that sacred Verity that he Preached, see Phil. 1. last. Acts 5. last. 2ly. Their Sufferings for Christ are short, they terminate with Life. 3ly. They affect but the outward Man, and take but away our outward Enjoyments, they do not reach our Soul. 4ly. They consist in the loss of these things, that we will want at Death, whether we will or not. 5ly. They are Medicinal and preparatory for Heaven, 2 Cor. 4. last. 6ly. As our sufferings abound for Christ, so our Consolations abound through him, 2 Cor. 1, 6.

The 3<sup>d</sup>. Use is, Of Exhortation, to reckon the good of Glory greater then the Evil of Suffering, It Exhorts us to give a firm assent of our Mind, and draw a full Conclusion from the former Premises, and so deliberately to chuse a suffering Lot, for Christ, in the World.

Helps to win to this assent, and make this choice Are 1<sup>st</sup> We would labour to have a clear view, by Faith, of the Reality and Excellency of this Glory, and to peirce through those Vails, that hides it from sense; the Text lays, *It is a Glory to be revealed*; the Vails are the sinfulness of our state, the frailty of our Nature and Death, the Contempt and Persecution from the World, the mean measures and frequent Interruptions of our Communion with God.

2<sup>d</sup>. Help to win to this choice, Labour to be Mortified to all Creature-Enjoyments, by considering their insufficiency and unsuitableness to make us happy, to quiet our Conscience and content our Mind. 2<sup>d</sup> By considering, outward things may be possess'd by the outward Man, but they cannot be intimately possess'd by the Soul. 3<sup>d</sup>. By considering the uncertainty of our possessing of them they may be taken from us, or we may be taken from them.

A 3<sup>d</sup>. Help is, Labour for the moderating the Fears of Persecutors Malice, as knowing their fury is under restraint by providence.

A 4<sup>th</sup> Help is, Daily meditate on the Excellency of this Glory, Considering it is the Glory possess'd by Christ, and suitable to Divine Adoption.

Use 4<sup>th</sup>. Seing there is a greater Good In the Glory to come, then there is Evil in the suffering Lot of the Saints, surely this reproves those who look upon the

the Saints as Fools, because they choise deliberately a suffering Lot for Christ, betor they run the hazard of losing the future Glory.

Verse 19. *For the earnest expectation of the Creature, waiteth for the manifestation of the Sons of God.*

And Verse 20. *For the Creature was made subject to Vanity, not willingly, but by reason of him, who hath subjected the same in hope.*

**T**HE Apostle, to reconcile Gods People to their Suffering Lot, confirms the excellency of their Glory from this, That the Creature shall attain its ancient perfection as an attendant of that Glory; And he confirms the certainty of this Glory, from this, that the Creation will never be brought to its primitive Vigour and Beauty, untill this Glory come, And the Creation must be brought to that Vigour; For *nihil violentum est durable*: He propoeth in the 19 Verse (speaking figuratively) That the Creature is a pattern for our Imitation, casting us a Copy for Patience and Hope under our Crosses; And he lays down in the 20 Verse the Condition of the Creature, that it hath need of this Metaphorical Patience and Hope, because it was made subject to Vanity. 2ly. He lays down the Ground of the Creatures Hope. 1st. Because God subjected the same to Vanity in Hope, that is, he never designed, when he imposed the Vanity on the Creature, to perpetuate the same. The 2d. Ground of the Creatures Hope is, that their

relief



relief necessarily follows the Liberty of the Sons of God, because Vanity was imposed on the Creature for the Sin of Man, therefore Vanity must be removed totally from the Creature, when the Sin of Man is totally taken away; the Creature it self must be delivered from the Bondage of Corruption, into the Glorious Liberty of the Sons of God.

In speaking to these Verses, I shall clear first, what is meant by the Creature. 2<sup>d</sup>. What is meant by the Creatures subjection to Vanity. 3<sup>d</sup>. How it is not willingly subject. 4<sup>th</sup>. How the Creature does expect and wait patiently for its relief; And lastly come to speak practically to those Graces that the Apostle would lead Believers to the Exercise of, by the stirring them up to imitate the Creature. And these are 1<sup>st</sup>. Hope. 2<sup>d</sup>. Patience, The Creature doth earnestly wait for the manifestation of the Sons of God; The 3<sup>d</sup>. Grace that the Creature is proposed as a Patern to us here, is the Grace of Submission to the will of God. The 2<sup>o</sup> Verse says, That the Creature is subject to Vanity, by reason of him, viz. God, that subjected the same in hope. And

1<sup>st</sup>. By the Creature is here meant, the frame of the Universe, and Mass of the Elements, for it is distinguished here from the Godly, who expects Heaven, and it is incongruous to say, that it is meant of the Wicked, for they neither expect nor desire future Glory.

For the 2<sup>d</sup> thing, The Vanity that the Creature is subject to, you may take it up either Relatively or Absolutely; The Relative Vanity of the Creature consists in this, that there is nothing in the Creature that can satisfy Mans desires, quiet his Conscience

ence, or put him in a quiet or stable condition, free of all Troubles, and enjoying all satisfaction; and the Spring of this Vanity, is the Creatures insufficiency. 2<sup>ly</sup>. The Creatures perishing Nature and Corruptibility. 3<sup>ly</sup>. The uncertain Enjoyment of the Creature, we may be taken from it, or it from us. 4<sup>ly</sup>. The incapacity of the Creature to be immediately possess'd by the Soul.

Next, ye may consider the Vanity of the Creature absolutely, and it stands in that degenerate condition of the Creature, from what it was in the state of Innocence. And 1<sup>st</sup>. It stands in its Corruptibility, the Elements are corruptible and changeable, as to their Parts, as witness the changes that are made in Fire, Air, Earth and Water. 2<sup>ly</sup>. It stands in the defect of their Primitive Vigour, the Earth is not so fruitful as it was in Innocence. 3<sup>ly</sup>. It stands in the Creatures hurtfulness to man, and considering the noisome Plants and Herbs brought forth by the Earth, the unwholesomeness of the Air, and the malignant Influences of the Heavens. 4<sup>ly</sup>. It stands, in that the Creatures are but Fewel to mens Lusts. 5<sup>ly</sup>. They are subjected to Satan, in part to gratify his malice against Mankind, the Devil raised a stormy Wind, and destroyed *Jobs* Children.

For the 3<sup>d</sup>. Thing, by the Creatures not subjecting it self willingly to Vanity, is mean'd, that this Vanity is against the first Institution and Order of God in the Creation. And 2<sup>ly</sup>. That this Vanity is against the natural Propensity and Inclination of the Creature.

For the 4<sup>th</sup>. Thing, that the Creature was made subject to Vanity by reason of God, the meaning of

of it is, That albeit the Creatures have a natural Capacity to be more beautiful and perfect than they are, yet they bear the Vanity that is imposed on them, by reason of that Obediential Subjection they owe to their Creator, every Creature keeping that Condition appointed to them by God.

5/y. By the Creatures expectation of its liberty, is not meant any proper Hope; but that the Creature has a tendency to its own Perfection, and God having made it perfect, in the state of Innocency, what ever Defects it has acquired since the Fall of Man, it cannot be perpetual.

We come now to speak to the 19. *Vers*, In which ye may observe these Two Things, *Viz.* 1<sup>st</sup>. The Creatures Hope and Patience. 2<sup>ly</sup>. The Object of both, that is the Manifestation of the Sons of God.

Observe 1<sup>st</sup>. That we are called to exercise the hope of Heaven, in imitation of the Creature. Reasons of it, Are 1<sup>st</sup>. It engages to Purity, 1 *John* 3. 6. 2<sup>ly</sup>. It supports under outward Afflictions, 1 *Sam.* 30. 3. 3<sup>ly</sup>. It supports under Desertions, *Psal.* 42. 4<sup>ly</sup>. It makes folks thankful for their Mercy, *Psal.* 71. 14. The Way to come by this Hope, is 1<sup>st</sup>. To live by Faith, *Rom.* 15. 13. 2<sup>ly</sup>. To discern our Regeneration, 1 *Pet.* 1. 3. 3<sup>ly</sup>. To continue in affection to the Godly, as the unquestionable Sign of Grace, *Heb.* 6. 12. And 4<sup>ly</sup>. To remember former Experiences.

For the Object of the Creatures Hope, it is said to be the manifestation of the Sons of God; this Figurative Manifestation of the Sons of God, is ascribed to the Creature, because they will never attain



to their Primitive Perfection and Beauty, till the Sons of God be Glorified, and untill the last Day, At which time, or rather the Beginning of Eternity; when there shall be a Manifestation of the Sons of God, It shall be manifested then how excellent a Dignity it is to be the Sons of God; the outward Visible Effects of Adoption, are delayed till that day, and therefore the Redemption of the Body is called Adoption in the subsequent Verses; It is true, the adopted receive the Spirit of Adoption, whereby they themselves may know they are adopted, but that effect is not so discernible by others. 2/y. At that day it shall be manifested, who are the Sons of God, the Book of Life will be opened to the view of all, and the Children will have the Sentence of the Judge for their Possession of this Inheritance, see the Process of Judgement, *Mat. 25.* 3/y. It will be made manifest in that day, what good Works the Children of God have done, God will bring to light the hidden Counsels of the Heart, and so every man shall have praise of God, see *2 Cor. 4.*

This Description of the last Day affords us an Use of Consolation, to the Christian that doubts of his Adoption. 2/y. To the Christian contemned by the World. 3/y. To the Christian censured by the World for his Hypocrisie. A 2d. Use is of Exhortation, to exhort folks to live suitably to this Adoption, seeing its Manifestation is so certain.

From the 20. Verse. Observe the Vanity of all this visible Creation, and its Insufficiency to make men happy; And therefore Folks. 1st. Should not have excessive Desires after it; Our Desires should not be pre-emptor, like *Rachels* after Children, we should be

be content to want what God denies. 2<sup>y</sup>. It reproves these that have big Expectations from the World, like that fool *Luke 12.* who builded his large Barnes: We should not expect full contentment of Mind, or quiet of Conscience from any thing here away. 3<sup>y</sup>. It reproves those that are unorder in their Enjoyments, who do not use the World as though they used it not, such who look on their Injoyments as perpetual, and suffers their heart so to run out after the Worlds Good, that they turn incapable to enjoy God, or the Priviledges of the Gospel. 4<sup>y</sup>. It reproves those that gives way to anxious Care, about obtaining of the Worlds Good, which anxiety makes them with *Martha* neglect the one thing needful, and choaks the Word, and makes it become unfruitful, see *Phil. 4. 6* 5<sup>y</sup>. It reproves these that give way to Excess of Sorrow, when Providence separates their Enjoyments from them, sorrow is excessive, when it hinders them always to rejoyce in God, and when it weakens their health.

A 2<sup>d</sup>. Use of Exhortation, from the Vanity of the Creature, is, People should be crucified to it; That they may win to this, they should labour 1<sup>st</sup>. For Mortification of their Lusts. 2<sup>y</sup>. They should labour for a lively Faith of a better World. 3<sup>y</sup>. They should observe the frequent Disappointments they meet with from the Worlds Good.

From the Creatures aversion to this Vanity, It is subject to Vanity, *not willingly*: Christians may learn, they are allowed to have a lawful Aversion from the Cross, which aversion kythes in their Prayers to re-

move

move the Cross, and in using all lawful Endeavors for its removing.

From the Creatures being subject to Vanity, by reason of Gods imposing it on them; Christians should learn an entire submission to cross Providences: Which submission kythes, 1<sup>st</sup>. In an grateful Acknowledgement of the present Mercies of their Lot. 2<sup>ly</sup>. In a cordial Compliance with their Duty, notwithstanding of their Cross. 3<sup>ly</sup>: In a believing of Gods Promises, made to them, notwithstanding of it. 4<sup>ly</sup>. In a Justification of Gods Way towards them, notwithstanding of the same. 5<sup>ly</sup>. In a refusing of all unwarrantable Ways for their relief.

Helps to win at this Submission, Are 1<sup>st</sup>. A full Conviction of their Guilt; a living man should not complain for the punishment of his Sins. A 2<sup>d</sup>. Is the due consideration of the Goodness, Justice, and Sovereignty of God. A 3<sup>d</sup>. Is, the firm belief of Divine Wisdom, which can extract our profite out of the most dark and cross Providences we can live under, *Rom. 8. 28.*

The Text says, that he subjected the same in Hope; To hold out that God did not design to perpetuate its Vanity, but had appointed its restauration to its primitive Perfection. And this is set down here, as an Ground of the Creatures Metaphorical Hope; And from this we may learn, from the Creatures Example, to strengthen our Hope by the consideration of this; That God designs not to keep us perpetually in Misery, but there is a firm Determination in Heaven for our Relief, we may put on the Breastplate of Faith, and Love, because, as the Apostle lays



says to the *Thessalonians*, God hath not appointed to Wrath, but to obtain Salvation by Jesus Christ.

Verse 21. *Because the Creature it self shall be delivered from the Bondage of Corruption, into the Glorious Liberty of the Sons of God.*

**T**HE Apostle, having, *Verse 19.* ascribed a Figurative Hope to the Creature; in the 20. & 21. *Verses*, he lays down the Grounds of that Hope, and in the 20 *Verse* there are Two Grounds laid down, whereof one is, That the Vanity to which it was subject, was contrary to its natural Inclination, and Gods primitive Institution in the State of Innocence: The Text says, *It was not subjected to vanity willingly.* A 2d. Ground is, there was a fixed purpose in God, for the restitution of the Creature to its Primitive Vigour and Beauty; He subjected the Creature to Vanity under Hope. And there is a 3d. Ground of the Creatures Hope, laid down in the 21. *Verse*, *Viz.* The necessity of the Creature partaking, according to its measure and capacity, the glorious Liberty of the Sons of God. And there is a Reason given for this, because Vanity was imposed on the Creature, for the sins of Gods People, and therefore when Gods Children are made free from sin, both as to its Guilt and Presence, it is but reasonable, that the Creature should be liberated of its Vanity also.

We may Observe here 1<sup>st</sup>. That Gods Children are, while they are here away, under Bondage.

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They shall certainly meet with a glorious Liberty from that Bondage. *3/y.* When they meet with that Liberty, the Creature shall then, and not till then, be liberate from their Bondage.

For the *1<sup>st</sup>.* Observation, Tho' the Godly be not slaves to Satan nor to Sin, yet they are under a sort of Captivity, for while here away, they are subject to Death, and to the frailties of Nature, and to great fears that Death may have its sting towards them; for though they be free of the sting of Death, which is the Venome of the Curse of the Law in it, yet they are not altogether free of the fears of the sting of Death. *2/y.* The Godly, tho they be free of the reigning Power of Lust, yet they are not free of the solicitations of it, *Paul*, complains of this, *Rom. 7.* *3/y.* Tho' the Godly be not Children of the Kingdom of Darknels, and Slaves to Satan, yet here-away they are subject to many vexing Temptations from him, and therefore this present condition should make us more willing and desirous to dye, that we may be freed from this state of Bondage. And *2/y.* It lets us see, that considering Christians, that have a view of this Bondage, cannot send without Faith.

Observe *2/y.* That the Children of God shall certainly get this glorious Liberty, because here it is taken for granted, and fully and clearly promised in the Word, and therefore we should als firmly believe it. There are three things that Christians should firmly believe as to this Liberty: As *1<sup>st</sup>.* A total freedom from the indwelling Presence of sin. *2/y.* A total freedom from Satans Temptations. *3/y!* A total freedom from Death. I shall give the Scripture

pture Grounds, that the Christian hath allowed to him, for founding his Faith and Hope, of all these three upon.

For the First; Grounds to found the Faith of a Christian, to make him believe and expect the total removal of sin, are these, 1<sup>st</sup>. Christ designed in total removal by his Death, we cannot think that he can be frustrate of his Design, see *Eph. 5. 25, 26*. 2<sup>ly</sup>. His Death did merite the crucifixion and killing of the Old Man, *Rom. 6. 6*. 3<sup>ly</sup>. His Resurrection is a Pledge thereof, see *Rom. 8. 11*. For the Spirit that raised Christ from the dead, did it to assure him. and the Believing World, that he could and would raise up all his Members perfectly from a Death in Sin. 4<sup>ly</sup>. The Spirits Presence beginning this Work, says, he will perfect it. because his great Design, when he enters into the Child of God's Heart, is not to make a partial, but a total conformity between him and Christ. 5<sup>ly</sup>. The Priviledge of Justification says it must be, for if all our guilt be pardoned, and our Remission be compleat, according to the Promise of the new Covenant, *Ezek. 18* and *Ezek. 33*. Where it is said, that all Iniquity shall be forgiven, and none shall be mentioned. Then Corruption must be removed: for a loving God, and a loving Mediator will remove such an hurtful Evil from Believers, since the State of Justification tells, it may be done without reflection on his Justice. A 6<sup>th</sup>. Ground of Faith, for the removal of sin is this. that Baptism is the External Seal, confirming the Promise, for its total removal, and therefore its said, we are buried as to our old Man, with Christ, by our Baptisme, *Rom. 6. 4*.

For



For the Second piece of the Christians Liberty,  
*Viz.* A freedom from Satans Temptations; the  
 Grounds to found our Faith of that upon, Are 1<sup>st</sup>.  
 The Promise made to *Eva*, that the Seed of the  
 Woman should trample down the Head of the Ser-  
 pent; from which *Paul* infers, *Rom. 16.* That God  
 would tread Satan under their feet shortly. A 2<sup>d</sup>.  
 Ground is, Christ by his Death hath taken away  
 Satans Plea against us, *Heb. 2. 14, 15* For all his  
 Plea was, that we were Enemies to God, and there-  
 fore it were but just that we should be given up to  
 him, to delude and vex us; But now Christ by his  
 Death hath destroyed him, that is, he hath enervate  
 the strength of his Plea, by reconciling us to God,  
 and therefore he is said, *Col. 2. 15.* to spoil Prin-  
 cipalities and Powers, and to triumph over them on  
 the Cross, by letting at liberty their Captives. A  
 3<sup>d</sup>. Ground is, Christs Personal Victory over Sa-  
 tans Temptations and Persecutions; which Victory  
 he attained in our Nature, by making use of the  
 Sword of the Spirit, which is the Word of God, and  
 exercising the Graces of the Spirit, and by wrestl-  
 ing in Prayer with the Father, see *Mat. 4.* and  
*Mat. 26. 41.* He overcame by Faith, Love, Patience,  
 Meekness, Submission, and Zeal; and this Victory  
 was given to him, to be a Pledge to him, and his  
 Spiritual Seed that are incorporate in him, of their  
 total Freedom from his seduceing and vexing Temp-  
 tations. A 4<sup>th</sup>. Ground is, the strength of Christs  
 Spirit, that is stronger in Believers, than the Devil  
 that is in the World.

For the Third piece of the Liberty of the Chri-  
 stian, it stands in his delivery from death, and there

are these following Grounds, upon which the Christian may build the Faith of his Delivery from it. First Ground is, Gods Covenant-relation to him, it was from this Relation, that God had to Abraham, that Christ inferred the necessity of the Resurrection *Math. 22. 2d.* Ground is the Believers Union with Christ, that necessarily draws with it a conforming of the Members with the Head in respect of Immortality, these that sleep in Jesus. God will bring with him, *1 I Cor. 4. 4.* A 3<sup>d.</sup> Ground is, the the Believers Body is a consecrate Temple to the Holy Ghost, and therefore it cannot be always subject to Corruption. A 4<sup>th.</sup> Ground is, Christ hath power to raise the Body, *Phil. 3 last.* A 5<sup>th.</sup> Ground is, He hath undertaken to the Father to do it, he says he will raise them up at the last Day, *John 6. 40.* A 6<sup>th.</sup> Ground is Christs Death, which gives assurance of Immortality. 1<sup>st.</sup> Because it is a full satisfaction for sin; and it is unpardoned sin that can keep folk eternally under Deaths Power: It was by means of his Death for the Redemption of Transgressions, that those that are Called, receive the Promise of the Eternal Inheritance, see *Heb. 9. 15.* Besides God the Father gives an Promise of Eternal Life in the Covenant, and Christs Death is a Ratification of that Covenant, he that spared not his own Son will he not with him freely give us all things, *Rom. 8. 32.* Likeways Christ gives us Eternal Life in his Testament, and his death is an Evidence of the unalterableness of his Purpose to Confer it. 6<sup>ly.</sup> The Resurrection is a Ground of Faith for it, because it is the absolution of our Sovery, *Rom. 4 last.* and Pledge of our Resurrection, Christ is the first Fruit

of them that sleep, 1 Cor. 15. A 7th. Ground is his Ascension into Heaven, if he had not obtained Eternal Redemption by his Blood and Suffering, which includes immortality, Justice had given him no access to Heaven, he could not have entered into that holy Place by his own Blood, except he had obtained immortality for us by that Blood, which he as Sovereign undertook to do, see Heb. 9: 12. The 8th. Ground is, his Session at the Fathers Right Hand, which is given him as a Pledge of his Victory over all his Peoples Enemies. whereof Death is one, Psal. 110. 1. The 9th. Ground is, Christs Intercession for Salvation to his People to the uttermost, which includes in it the immortality of the Body, Heb. 7. 25. 10th. Ground is, the Spiritual Life of Believers is a sure Pledge of the Bodies Immortality, Rom. 8. 11.

From the assurance of this glorious Liberty, we infer, 1st. That we have a sufficient Comfort under the unavoidable Vanity, that sticks to all Worldly Enjoyments. 2ly. We have an sufficient Support under all our Sufferings, of whatsoever kind they be. 3ly. We have full Encouragement, to abound in the Work of the Lord; seeing our Labour will not be in vain in the Lord, 1 Cor. 15. last.

Observe 3ly. That the Creature will participate of this glorious Liberty; For mans sin being taken away as to its guilt and presence, all the bad consequences of it must be taken away likewise, whereof this is one, the imposing of Vanity on the Creation; the day is coming when the Creatures Defectiveness, as to mans use, and its hurtfulness to man shall be removed, The time draws on, when the



Creature will be no more made use of by Satan, to satisfy his Malice against Man: nor can be more made use of, to gratify Man, as to his corrupt Lust. This cannot but be very comfortable to the Godly, when it shall fall out to be, who now in the time of their Pilgrimage, are taken up in grieving for the ill of sin, and for the Marks of Gods displeasure against it on the Creature.

*Verse 22. For we know, that the whole Creation groaneth, and travaileth in pain together untill now.*

**H**ere the Creature is Figuratively proposed, as an excellent Pattern to the Saints, for many excellent Frames becoming them, in the state of their Pilgrimage. And 1<sup>st</sup>. *Groaning*, is ascribed to the Creature, because the Vanity imposed on it, contrary to its natural Inclination, and Primitive State. And this Groaning calls to the Christian to be affected with their Bondage under the Reminders of sin, and vexing Temptations of Satan, and fears of Death. 2<sup>ly</sup>. There is a continuation of groaning under many preceeding Ages, ascribed to it, it is said to groan *even till now*; to tell us that neither the foreness of the Vanity imposed upon the Creature, nor its long continuance doth break the Figurative Hope of its Liberty ascribed to it; and this is done, to call the Christian to imitate the Creature, by keeping up of his Hope of Liberty, notwithstanding of the sore and continuing Crosses, that may be tryed with in this Life: 3<sup>ly</sup>. *Travelling in pain*, as a Woman doth, is ascribed Figuratively

ly to the Creature, because, as a Womans Travel is an endeavour for releif, so the Creature has an natural tendency for its freedom; and this Figurative Endeavour, ascribed to the Creature for its Liberty, calls the Christian to have a proper Endeavour for his

Observe 1<sup>st</sup>. Here, That the Christian is called to groan, and to be affected with his Bondage under Sin and Satan, see *Rom* 7. 24. This groaning imports sorrow for sin, and a vehement desire for relief: and this reproves those that are stupid under sin, and the sad Consequences of it; and this Stupidity may arise from a leared Conscience. Or, 2<sup>ly</sup>. From the want of observation of the Effects of Divine Displeasure against sin. Or 3<sup>ly</sup> From the deceit of the Heart, that cloaths sin with the Cloak of Vertue: this stupidity procures to us the continuance and addition of many troubles, and renders them all unprofitable.

Observe, 2<sup>ly</sup>. We should imitate the Creature, who keeps up its Figurative Hope, und r its sore and lasting Vanity, through many Ages; So the Christian should live in the hope of Liberty, notwithstanding of his sore and long Crosses; And I give these Three Reasons for it, 1<sup>st</sup>. Because Christ himself, his Mystical Body, and individual Believers, have been trysted with such an Dispensation; consider the Bondage in *Egypt*, and Captivity in *Babylon*, see the case of *Job*, *Heman*. and *David*. A 2<sup>d</sup>. Reason is, the Advantageousness of Hope to the Christian in such a case; It preserves the Love of God in the heart, mitigates the Cross, makes them submissive to Providence, and makes them

cheerful in their Duty. 3<sup>d</sup>. Reason is, that they should hope under such an ease, because this Dispensation is appointed for them by infinite Wisdom, as an fit Dispensation for their Good; And First God may intend it, as a suitable Expression of his Fatherly Displeasure against their sin: An Affliction of a lesser Degree and of an shorter continuance, than what they are trusted with, could not sufficiently express his dislike at some of their Crimes: No less trouble could *David* be trusted with for numbering the People, than three days Pestilence; No less was appointed for his Chastisement, nor the Sword never to depart from his House, for his sin of Adultery and Murder; No less Punishment was appointed for the *Jews* sins, than Seventy Years Captivity in *Babylon*. 2<sup>ly</sup>. God may intend this sore and long Affliction to be a mean to reform them from these ills, that they love well, and have been long accustomed to. 3<sup>ly</sup>. He may intend it as a mean to discover the secret Ills of their Heart, as *Jobs* long Tryal made some impatience appear in him. 4<sup>ly</sup>. God may intend it to be the occasion of exercising of Faith, and the occasion that Patience may have its perfect Work. 5<sup>ly</sup>. God does it, that the Delivery may appear the more wonderful, as in the Lame Mans case, *John* 5.

Use of this is, to learn us to exercise Hope under sore and long Tryals; that you may keep up your Hope, beware it break not, tho the means made use of for your releif proves ineffectual, see *Exod* 5. 22. 2<sup>ly</sup>. Quite not your Hope when your Prayers meet with an repulse, see *Lam*. 3. 8. Neither quite your Hope though your Corruption be irri-



rate by the Crows, Neither quite your hopes, though you live under dark Providence, *Job* 23. *Isa.* 50. 10, Neither quite it, because of the improbability of an outgate, *Isa.* 40. 27.

Observe 3<sup>ly</sup>. That we should imitate the Creature, in our Endeavours after our Liberty. And 1<sup>st</sup>. We should endeavour after our Freedom from Sin, and that by exercising Repentance for the Body of Sin and Death that is in us, *Rom.* 7. 24. And 2<sup>ly</sup>. by repenting for our actual Sins, *James* 4. 9, 10. 3<sup>ly</sup>. By forbearing to add Fuel to your Lull. by casting our selves upon external Temptations, *Rom.* 13. *last*. 4<sup>ly</sup>. By entertaining the Word in our Heart against Sin, *Psal.* 119. 9. *Rom.* 6. 17. 5<sup>ly</sup>. By obeying the Motions of the Spirit. *Gal.* 5. 17.

Next, We should endeavour our freedom from the fears of Death, by our frequent considerations, and firm Applications of these scriptural Grounds formerly laid down, to assure us of the Redemption of our Body.

3<sup>ly</sup>. We should endeavour our freedom from Satans Temptations, and that first by resisting them, *Jam.* 4. 1 *Pet.* 5. 2<sup>ly</sup>. By opposing the Word to them, *Matth.* 4. 3<sup>ly</sup>. By Praying against them, *2 Cor.* 12. 8. 9. 4<sup>ly</sup>. By cloathing our selves with the Scriptural Armour, *Eph.* 6. And being constantly Watchful, *Ibid.* And 5<sup>ly</sup>. By being acquaint with his Devices and Subtilty in Tempting, who takes advantage of us when we are lying out of our Duty, *2 Sam.* 11. when Corruption stirs in us, *Eph.* 4. 27. He suites his Temptation to our External Condition, he tempts them that are in Adversity to despair, and them that are in Prosperity to Pride; he suites his  
Tempt-

Temptations to our Predominants, as he tempted Covetous *Judas* with 30 peices of Silver, he convey his Temptations to us by Instruments beloved of us, as he tempted *Adam* by his Wife, and by Instruments unexpected by us, as he tempted *Job* to despair by his Godly Friends, and as he tempted *Christ* to forbear suffering, by *Peter*.

*Verse 23. And not only they, but our selves also, which have the first fruits of the Spirit, even we our selves groan with in our selves, waiting for the Adoption, to wit, the Redemption of our Body.*

**H**ere the Apostle goes on, to hold out the certainty and excellency of the Glory to come, from the Saints Frames relative to it; First they vehemently desire it, They groan within themselves. 2ly. They patiently expect it, They wait for the Adoption.

And in this Verse ye may observe three things, 1st. Gods allowance to his own in this life, they receive the first fruits of the Spirit. 2ly. Observe their Affections toward the other Life, they groan for it, and wait for it. 3ly. Observe the description of the happiness that is given of the other World, in this Verse it is called the *Adoption, The redemption of our Body.*

For the First, That God allows the first fruits of the Spirit to Believers in this Life; By these first fruits, are not to be understood, the extraordinary Gifts of the Spirit given to the Apostles in the primitive times; but by these are understood the ordinary Graces of the Spirit conferred upon all Believers, called the *first Fruits* because as the first Fruits were

were offered up to God under the Law, so these Graces should be used to Gods Glory; and as they were an pledge of a plentiful Harvest, so these Graces are a pledge to us of our full Felicity, because God gives us them for that end to confirm our Hope. 2/y. They are a pledge, because that same Love and Grace that moved God to confer the beginnings of our Salvation, will move him to perfect them, and if God bestow upon Believers part of Christs purchase, he'll bestow the whole; By these first Fruits then are meant the Renovation of our Nature, Peace of Conscience, and Joy in the Holy Ghost Communion with God, which stands in saving views of God, in his Word, and in his Works. 2/y. It stands in access to God, *Eph. 2. 18.* And 3/y. In Influences from God.

God gives these first Fruits to Believers in this Life, to defend them against the Worlds deriding their Faith in the Gospel, to give them the Witnels of the Gospels Verity in their own Heart, 1 *John 5. 10. 11.* 2/y. He does it, to excite and confirm their hope of Heaven, and to awaken their desire after it, See the Text. 3/y. To Comfort and support them under their Sufferings. 4/y. To encourage them to Self-denying Duties. 5/y. To make them content with a mean measure of Worldly Enjoyments, 6/y. To make them content to go through Death, that they may have the full measure of the Spirits presence, seeing they experience the sweetness of a small measure of it.

Use 1<sup>st</sup>. Of Exhortation, Labour for the presence of the Spirit, that ye may have these first Fruits, 1<sup>st</sup>. Act Faith on Christ, *Eph. 1. 10.* 2/y. Be tender of



of grieving the Spirit. *Eph.* 4. 30. 3<sup>ly</sup>. Obey his Motions, *Gal.* 5. 17. 4<sup>ly</sup>. Pray for his presence, *Luke* 11. 18. 5<sup>ly</sup>. Be not Worldly Minded, *John* 14. 17. 6<sup>ly</sup>. Beware of Sensuality, See the Epistle of Jude Verse 19.

2<sup>d</sup> Use is of Tryal, Try whether ye have Sanctification or no; true Sanctification possesses the whole Man, it makes a change on the Mind, Will, and Affections, *1 Theff.* 5. 23. True peace it founded on the merite of Christ, and guards the Heart against Temptations, *Phil.* 4. 3. True Joy strengthens the Heart for Duty, and makes the Heart despise Worldly Comforts in comparilon of it, and is an attendant on tender walking, *Acts* 9. 31. True Communion with God advances the Believer in conformity to Gods Image, *2 Cor.* 3. 18.

For our Affections relative to the Glory to come, 1<sup>st</sup>. They have an vehement desire after it, which they cannot sufficiently expresse, and therefore they are said to groan within themselves for the Adoption. Likeas this phrase imports the sincerity of their desire, this was *Pauls* desire and he reckons it to be the desire of the rest of the Godly, *2 Cor.* 5. 1, 2. But this desire tho it be vehement, it should be attended with submission to God, prescribing the time of our Death, *Phil.* 1. This Desire should flow rather from a desire of enjoying full Communion with God, than a desire to be free of Trouble, *2 Cor.* 5. 8. This Desire is necessary for the Saints, that their Affections may be set on Heavenly things; That they may be reconciled more to Death, and that they may be more Zealous for further degrees of Mortification; And therefore Covetousness after the good things of

of this World marr's this desire, as also Anxiety and Concernment, about the future Events of Providence marr's this Desire, and again the want of the enjoyment of the first Fruits of the Spirit marr's it ; For when we feel not the sweetness of Communion with God, we cannot have an desire after an full measure of it.

The best way to excite this Desire, is frequently to reflect on our Misery through Original and Actual Sin, our Chastisement for our Sins, our trying Dispensations from God, and our persecutions from the World. The 24: mean to excite this Desire, is the firm Faith of the certainty, of the Excellency, and of the Eternity of the Glory to come ; This vehement Desire is of great use to the Godly ; It makes them Strangers in the World, and sober in the Enjoyment of Worldly Good, and sober in their expectations from it.

The next Affection that is ascribed to the Godly, Relative to Heaven is *waiting*: Importing first, Their expecting their Felicity. 24. It imports their patience, under the delay of the same.

For the first, They should expect it, for that engages them to Purity, 1 John 3. 3. 24. It supports them under Sufferings, Heb. 10. 35. 34. It makes them content with little in the World, 1 Pet. 1. 13.

The way to win to this Expectation, is to be diligent in all Dutys, especially the Dutys of Brotherly-Love, Heb. 6. 12. 24. Make use of your Victory over Temptations, as a confirmation to your Hope, Psal. 73. 23. 34. Be oft considering the Grounds of security, that secures your right to Heaven : And first consider the promise of Eternal Life

Life in the Word: First, Consider its universall extensiveness to all, *Acts 13: 48. Tu. 2. 12. Ath. 2. 39* 2<sup>ly</sup>. Consider the freedom of the promise, *Gal. 3*. It is said the Inheritance is not by the Law, but by the promise, *Rom. 4*. It is said, that the Inheritance is by Grace. that it might be sure to all the seed. 3<sup>ly</sup>. Consider the Antiquity of the Promise, *Tu. 1. 3*. That Promise *Gen. 3. 16*. That the seed of the Woman should Trample down the head of the Serpent, it was an promise of Life to the Spiritual Seed of Christ, because it is said Christ should destroy the Works of the Devil, and therefore he must abolish Death which followed upon Sin, which was brought in by Satan. 4<sup>ly</sup>. Consider the Repetition and confirmation of it, by Oath to *Abraham*: For, by the Covenant made with him, there was a Right to the Heavenly Inheritance conveyed to him, and all his Spiritual seed. *Gal. 3*. which Covenant God ratified by Oath, *Heb. 6*. 5<sup>ly</sup>. Consider the Internal Seal of this Promise, to wit the presence of the Spirit, *Gal. 4. 30. Eph. 4. 30*.

Now for the strengthening our Hope, He has placed our Eternal Life in Christ, he hath given to us Eternal Life, and that Life is in his Son, *1 John 5*. our Life is hid with Christ in God, *Col. 3. 3*. He is said to be our Life *ibid*. He calls himself to *Mary John 11*. The Resurrection and the Life, and he is called Eternal Life; And first, He is the Meritorious cause of this Life, *1 John 4. 10*. He sent his Son to dye, that we might live through him. 2<sup>ly</sup>. He is the exemplary cause of this Life, *Rom. 6. 10. 1 Thess. 4*. It is said, that if God raised up Christ from the Dead, them that sleep in Jesus, will God bring with him. 3<sup>ly</sup>. He



3ly. He is the dispensing cause of it, he hath power to confer it, *Phil. 3. last.* And he has Commission to confer it. *John 17. 3, 4, and 6. 37.*

I add, for the strengthening of Believers Hope, he has appointed the Sacrament of the Communion, for the frequent renewing the Believers Right, to the person of the Redeemer, and therefore the eaten Bread is said to be Communion of his Body, as the drinking of the Wine is said, to be the Communion of his Blood, because by Gods appointment, it conveys a sure Right to his Humane Nature as Crucified for us, and we know that he saith *John 6.* He that eateth his Flesh, and drinketh his Blood, hath Eternal Life; And in the first of *Johns* Epistles *Chap. 5.* It is said, he that hath the Son hath Life. As also, I add, for the strengthening of their Hope, he gives them the first Fruits, the beginning of Glory in the World, See the Text.

The next thing that is in this waiting, is Patience, which imports an continuation of hope, without fretting or fainting under sore and continuing Crosses; And this may be win to, by considering what our deservings are, and how short a thing Time is, compared with Eternity, *2 Cor. 4. last.*

Now for the description of the Happiness of the other World, It is called first Adoption, to shew us, that our right to it, flows from Adoption, *Rom: 8. 17.*

Use of this is first, To Exhort us to receive Christ aright, that we may be Adopted, *Jo. 1. 12.*

2d. Use is an use of Tryal, to try our Right to Heaven, by trying our Adoption; the best way to try that, is to try if we have the Spirit of Adoption, which

which appears in procuring access to God, in a study of Imitation of him, and subjection to his Corrections, *Heb. 12.*

24. Heaven is called Adoption, because till we come to Heaven, Adoption is not fully manifested, 1 *Jo. 3. 1, 2.* And therefore in the preceeding verse, the happiness of Heaven is called the manifestation of the Sons of God: And this tells you, how you may win to a due esteem of Adoption, by considering it with this consequent: The possession of Glory, fully manifests the worth of this privilege, and withal this teaches Believers, to be content with the Worlds contempt, seeing in this World their Adoption is not fully manifested. 34. Heaven is called Adoption, Because, it is an Inheritance suitable to the dignity of the Son's of God, and therefore we should abound in the Work of the Lord, knowing that our Labour will not be in vain in the Lord.

*Verse 24. For we are saved by hope: But hope that is seen, is not hope: For what a man seeth, why doth he yet hope for?*

*Verse 25. But if we hope for that we see not, then do we with patience wait for it.*

**A**S the Apostle, in the other Verses, had comforted the *Romans*, by proving the excellency and certainty of the Future Glory, from the Creatures desire after it, and the Believers desire after it; so now he Comforts them under their Cross, by letting them see, that their future Happiness is very consistent with their present Misery: And this he does  
by

by telling them they are saved by hope; which he clears by these two things. 1<sup>st</sup>. That the object of hope is neither presently enjoyed, nor sensibly certain, *Hope is not seen*, that is, the object of Hope is not seen. 2<sup>ly</sup>. He clears it by describing the Affection of hope, he says, it is a Patient expecting of a distant good; The 24. Verse holds out the Advantageousness of it; The other two Verses hold out the nature of the Object and affection of hope.

When it is said, we are saved by hope, As it supposes that our felicity is at a distance, so it says that all the good that we can get of that distant felicity, for the present time, is obtained by hoping for it; and therefore if we cannot hope for it, we lose all the Encouragement we have by it.

Next, When the Text says, we are saved by Hope, it imports, that if we can hope for Heaven, it will save us from the Ill of the Cross, for here he is labouring to comfort crossed Christians; it will save, for it keeps the Cross from being crushing, because it expells the apprehensions of Wrath in a Cross. 2<sup>ly</sup>. It keeps the Cross from being ensnaring, it cannot drive us from our Duty through fear, for where this Hope is, it lets us see, that we have more gain by our duty nor loss by it.

Use of this is to exhort us to hope, For 1<sup>st</sup>. This Hope is suitable to the Revelation of the Gospel, which hath brought to the Church a clearer discovery of Heaven, than was brought under the Law. 2<sup>ly</sup>. It is suitable to Gods Name, which he hath taken under the Gospel, he is called the God of Hope, *Rom. 15. 13.* 3<sup>ly</sup>. It is suitable to Gods Works, in raising Christ from the Dead, and communicating the



the first Fruits of the Spirit to us, it is an obeying of the Gospel-Precepts, and imitation of Gospel-Examples: We should not be deterred from the Hope of Heaven, because we are under afflictions for our Sin, *1 Pet. 4.* compare the 13. *verse* with the 17. Neither should we cast away our Hope, for being guilty of uprising in the Way of God, compare *Heb. 5. 12* with *10. 35*. Neither should we quite out of our Hope of Heaven, because of our great sins before Conversion, for so did not *Paul*.

Use of this is, that we should labour for Hope  
1<sup>st</sup>. By making Grace the ground of it, *2 Thess. 2<sup>nd</sup> 16.* 2<sup>ly</sup>. By making Christs Resurrection the ground of it, *1 Pet. 1. 21.* 3<sup>ly</sup>. By making his entry into Heaven the ground of it, *Heb. 6. last.* 4<sup>ly</sup>. By discerning the Fruits of the Spirit, see the preceding *Verse.* 5<sup>ly</sup>. By observing the Victories over Temptations, that God affords us, *Psal. 73. 24.*

Observe from the next Verse, that our Happiness, which is the Object of Hope, it is not presently enjoyed but deferred; 1<sup>st</sup>. Because Christ mystical is not perfected; the Souls under the Altar, *Rev. 6.* their cry is not answered, until their Brethrens Sufferings be fulfilled as well as theirs. 2<sup>ly</sup>. Because Individual Believers are not fit for Heaven, till they are free of Sin and Mortality, *1 Cor. 15.* 3<sup>ly</sup>. God continues Believers in the World, he does not translate them to Heaven presently, that they may behold Light shining in the dark World, by good Example. 4<sup>ly</sup>. That they may keep off Wrath from the Society where they live; if there had been ten Righteous Persons in *Sodom*, it had not been destroyed and that they may be Intercessours for the sinful World

ying world, that it may not be destroyed, as *Moses* was  
 Ex. sinful *Israel*. *Ezod.* 32. And 5ly. It is deferred,  
 Hope at Heaven may be the sweeter when it comes,  
 our hope deferred makes the Heart sick, but when the  
 Neighbour comes, it is a Tree of Life. *Prov.* 13. 12.

guilt. Use of Caution, Beware of choosing present plea-  
*Heb.* res, before a deferred Happiness; For these Plea-  
 our res are insufficient, *Ecc.* 2. 1. 2ly. They are the  
 before measures of Sin, and very momentary, *Heb.* 11. 25;  
 ly. This deferred Happiness is very certain; and  
 hope very near, *Rom.* 13. It is said our Salvation is nearer  
 than when we Believed. *Heb.* 10. 37.

ound Use 2d. Wonder not to see the Lord delay the  
 intemporal deliverance of his Kirk, seeing he delays  
 the compleat delivery of it; The Churches lying  
 under the *Egyptian* and *Babylonish* Captivity was  
 overlong; But seeing this is a peice of the Saints their  
 tryal, to have their partial and total deliverance de-  
 pended, we should be prepared to bear it, First by  
 considering the certainty of it, that it will come.  
 2ly. By considering that Infinite Wisdom will appoint  
 the fittest season for its coming, which will tend most  
 to his Glory and our Comfort. 3ly. We should  
 comfort our selves by considering, that God is still  
 at work, in the mean time, fulfilling Scripture-pre-  
 dictions.

Use 3d. That since this happiness is deferred,  
 while we have time, we should improve it, in mak-  
 ing our Title sure to it, and fitting and preparing  
 our selves for it.

Observe next, That since happiness is the object  
 of hope, we have no certainty for it, for it is only  
 knowable by Supernatural Revelation, *Col.* 1. 5.

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2 Tim.

2 *Tim.* 1. 10. Happiness is the effect of Mercy, The acting of which Attribute is free, and therefore only knowable by Divine Revelation, tho the actings of vindictive Justice be necessary, and so easily known by Natures Light. 2<sup>ly</sup>. This happiness is hid and veiled to sense, by many Vails of Sinfulness, Misery and Mortality; The difficulty of Faith and unstability thereof, in Believers, tells it has no sensible certainty of Heaven, and the total Ignorance of the Heathen Philosophers of this truth, with the scant knowledge that those had of it, that lived under the Law, tells us, that there is no sensible certainty for Heaven.

Use of Caution, Let not the sensible certainty of alluring present good be preferred to this Happiness, for the alluring Good of this World, is uncertain and ensnaring. 2<sup>ly</sup>. Let not the sensible Persecutions of this World, deter you from your Duty, so as to make you miss this Happiness, for all the Evil of Persecution is but Chastisement, *Heb.* 12. It is limited, *Psal.* 76. *Jer.* 10. It is mixt with strong Consolations, 2 *Cor.* 1. 6. It is light and momentary 2 *Cor.* 4. and *promis'd*.

A 2<sup>d</sup>. Use of Tryal, seeing ye want of sensible certainty of it, try whether ye have the Faith of it or no: Marks of it are first, ye will please God with *Enoch*: *Heb.* 11. 5. 2<sup>ly</sup>. Ye will chose Affliction before Sin with *Moses*, *Heb.* 11. 25. 3<sup>ly</sup>. Ye will be strangers on the Earth with the *Patriarchs*. *Heb.* 11. 13. 4<sup>ly</sup>. Ye will be hearty sufferers for Christ, *Heb.* 10. 34. 2 *Tim.* 1. 12. A 5<sup>th</sup> Mark is, ye will be unwearied in diligence for doing good, 1 *Cor.* 15. And Lastly, Ye will be fearless of Death, *Psa.* 1. 23. 2 *Cor.* 5. 1, 2.

A 3<sup>d</sup>.



A 3d. Use is, An Use of Exhortation, since ye want the sensible certainty of your happiness, Labour for a certainty of the Faith of it; For this effect, Labour to be well acquainted with with Christ, the knowledge of Christ will draw with it the believing certainty of this Happiness, See *Eph. 1. 18, 19.* 2ly. Meditate much on Scriptures, and the Power of God: Christ tells the *Saducees*, that they would not believe the Resurrection to Life, because they knew not the Scriptures, nor the Power of God. A 3d. Help to Faith, Look on the Spirits presence under the notion of an earnest, for so it called, *Eph. 1. 2. Cor. 5.* The first fruits of the Spirit should make us wait for the Adoption. 4ly. We should with *Abraham* not stagger at the promise of Heaven through unbelief, we should not sit as Judge upon the Truth or falshood of the Promise, we should instantly repell all Thoughts of the improbability of the performance of Promises, *Abraham* would not consider his own Body now Dead. We have the more need to obey this Exhortation to have the certainty of the Faith of our Happiness, when we want the sensible certainty thereof; the more need we have of it under the Cross, nor any other time, because our sight by Faith of Heaven is dimmed under Crosses. For 1st. Our Consciences accuses us of Sin, and for our Guilt. Then 2ly. We become Jealous of the Truth of our former Experiences of Gods Love. 3ly. With *Hezekiah* we become apprehensive of the growth and continuance of our Tryal *Isa. 38.* From Day untill Night thou will make an end of me, and because with the Church *Lam. 3.* He will reckon God his Enemy, and his case hopeless, all which are Clouds to dim our sight of Heaven.

Use of Instruction, this lets us see, first the reason why the Members of the Visible Church have need of Saving Grace to help them to assent to the truth of the Gospel; the reason is, because this assent is not founded on sensible certainty, or rational evidence but upon Divine Testimony, and therefore it being the assent of Faith, it must be the Gift of God, *Eph. 2. 10. 24.* This instructs us in the true reason, why these that are wise Men after the flesh are not called. It is because they know not to set to their Seal to Gods truth, all that they win to, is the improvement of their reason.

Now follows the description of the Affection of hope, It is called a Patient waiting for Heaven, which imports first, A longing for Heaven, *2 Tim. 4. Rom. 8, 23. Phil. 3, last. 2 Cor. 4. last. and 5, and Phil. 1. 23.* The Excellency and Eternity of the blessedness, together with this, that it carries the bosom of it a removal of all Evil, engageth us to long for it; It is our diffidence of the certainty of this happiness, and our Carnal Minds whereby we are strongly affected to Bodily and external good. These two make us unconcerned and indifferent as to our going hastily to Heaven. *24.* This Patient waiting for Heaven, imports our expectation of it, we would believe that it is kept for us, *1 Pet. 24.* We should believe we are kept for it, *1 Pet. 15. 1 Pet 4, last. 2 Tim. 1, 12.* This firm expectation of Heaven is necessary for defending us against Worldly Allurements, and fixing our Love to God. *34.* This Patient waiting, imports in it, an enduring of Crosses without Fretting, without Fainting, we should not fret under Persecutions, under Per

nal Chastisements, under the labour and toil of Duty, under the singularity of Crosses, under the Assaults of *Satans* Temptations, which may be violent strange and frequent; we should kyth our Patience in the want of fretting under Crosses, by our Love to God, compliance with our present Duty, and our loathness to take sinful courses for our relief. 4<sup>ly</sup>. This Patient waiting for Heaven, imports a protracted and continued hope, See *Psal.* 71, 14, *Col.* 1, 19, 1 *Pet.* 1, 13, *Heb.* 3, 14. It is necessary because it is long betwixt the promise of it, and the performance of it, 2<sup>y</sup>. Our Work continues, and therefore our hope should continue. 3<sup>ly</sup>. Our Tryals may continue, and therefore our Hope should continue. 4<sup>ly</sup>. We have good reason to continue our hope under continuing Tryals, because God has born through formerly the Saints under alle long Tryals, and the experience we have had of Gods through bearing us in our former Tryals, should make us believe, that he will carry us through all the Tryals that is befor our hand.

Use of this is, If we would wait patiently for Heaven, as the Text bids us, we must strive for an all of Patience *Col.* 1. 10, and for this effect, we should acquire much of the Art of Self-denial.

*Vers* 26. *Likeways the Spirit also helpeth our Infirmities*

**H**ere the Apostle gives us an other Ground of Comfort under the Crols, viz, That tho the Saints be compassed with Infirmities; yet the Spirit supports them under thole, and doth (as the word



in the first Language imports join himle'sf with them in bearing of their Burthen.

Observe, The Saints under Crosses have Infirmities, both Moral and Physical: Moral Infirmities, such as Dilcontent, as *Jonah* had; Impatience, which *Job* had a share of; Unbelief with *David* *Psal.* 77, Partial Atheism, *Psal.* 73, Pride with *Hezekiah* *Isai.* 39. Passionate revenge with *David* in the case of *Nabal*, Selfishness with those People that lived in the days of *Hagar*, who Builded their own houses and forgot to Build the house of God; weariedness in Labour, and toil in Duty, with *Moses* who wearied in the toil and labour of the Government of the People; Partial Hypocrisie with *David* in the matter of *Uriah*, *1 Pet.* 2, 1, 24. They are subject to Physical Troubles, because they meet with Challenges for their old and new Sins, under the Crosses, which makes them apprehend their Crosses to be wrathful, and makes them fear their continueing and growth; In the 34. place, They are subject to Bodily Frailty, and Sickness and Death, which certainly contributes to make the Cross the more uneasy.

The Saints subjection to these manifold Moral Infirmities, should be a motive to humble them, and to make them watchful, lest they break out into gross Transgressions by them: For when I say the Saints are subject to those Infirmities, my meaning is not, that the tract of their life is spent in outward Acts, signifying the Predominancy of these ills in their heart, for the Godly Man does no Iniquity in that sense, See *Psal.* 119, 2, 1 *Jo.* 3. 8. But when I say they are subject to Infirmities, my meaning is, That Corruption tho it be broken in its Power in Believers,

lievers, yet it is partially Acting with their Graces.

There is another Use, And that is, Since the Saints are subj. ct to physical Throuble, then they need not wonder, that besides the Persecution they sustained for the Testimony of the Truth, they are lyable to manifold personal troubles, since the Saints have been tryed with those before them.

Observe 2<sup>ly</sup>. That the Spirit supports the Saints under their Infirmities; he keeps them from despair under their most violent Temptations. *Psal.* 42. 5. *Psal.* 73. 23. and 73. 3. *Lam.* 3. 13. The Spirit supports the Saints by giving them a prospect of Heaven, *Eph.* 1. 18. this cures their impatience and discontent. 2<sup>ly</sup>. He supports them by discovering the Truth of their Grace, *1 Cor.* 2. 12. this was the way he supported *Job*. 2<sup>ly</sup>. He supports them against Temptations to Sin, by discovering the odiousness of Sin to them. this was it, whereby he kept *David* from yeilding to the Temptations of fretting against the prosperity of the Wicked; the Spirit did convince him, that if he gave way to that Temptation, it were upon the matter an denying of the necessity and advantage of Piety, *Psal.* 73. 17. 4<sup>ly</sup>. The Spirit keeps a man from sinning under the Cross, by fixing a man in such thoughts as may best preserve him from these sins. he is presently tempted to; and therefore when the Spirit would preserve *David* from despair, *Psal.* 77. He fixes his thoughts on the former kindnesses of God towards him: He called to mind the former days. 5<sup>ly</sup>. He supports the Saints by strengthening the habits of Grace, *Eph.* 3. 17. and this makes their Gracious Work more easy. 6<sup>ly</sup>. He applys the promises to them

them, and so makes them cheerful in their duty, notwithstanding of their Infirmities. 7<sup>ly</sup>. He gives them access to God in Prayer, as the Text afterwards tells us.

*Use 1<sup>st</sup>*. This lets us see, That common Courage will not bear us through our Infirmities. 2<sup>ly</sup>, This refutes the Worlds Atheism, because it evinceth that there is an efficacy in the Spirit, that supports the Saints under their Infirmities. 3<sup>ly</sup>. It bids Crossed Christians under their Infirmities be careful to obtain and entertain the Spirits presence, by shunning Legality, Worldyness and Sensuality, grieving the Spirit, Repelling his motions, and quenching them; we should Pray much to God for the Spirit, *Luke 17, 18*. We should labour to attain the Spirits presence by the use of Ordinances: next we should be careful to refer our through-bearing to the Spirit, and not to our selves.

*Verse 26. .... For we know not what we should pray for as we ought: but the Spirit it self also maketh Intercession for us, with groanings which cannot be uttered.*

**T**HE Apostle doth instance the particular help the Spirit affords us in Prayer; To prove that, the Spirit is the helper of our Infirmities under the Cross.

*Observe 1<sup>st</sup>*. That Prayer is a very suitable Exercise to Crossed Christians. 2<sup>ly</sup>. We are very ignorant what to Pray for, or how to Pray. 3<sup>ly</sup>. This indisposition for Prayer is removed by the Spirit  
And



And 4<sup>ly</sup>. Where the Spirit removes indisposition, he helps the Christian with groanings unutterable.

For the 1<sup>st</sup>. Prayer is necessary for crossed Christians, because it is the Way to obtain Heavenly Wisdom, to understand the meaning of Providence.

*Jam. 1. 5.* 2<sup>ly</sup>. Prayer is the Way to obtain strength to bear the Cross, *Psal. 128.* In the day I cryed to thee, thou strengthened me with strength in the Soul.

3<sup>ly</sup>. Prayer quiets the Mind, see *Phil. 4. 6.* see *Hannas* case. 4<sup>ly</sup>. It is the Way to obtain Delivery,

*Psal. 50.* Call upon me in the day of thy trouble, and I will deliver thee. 5<sup>ly</sup>. Because under Affliction, we are ready to be tempted by the Devil,

we had need to be armed with the Spiritual Armour, and Prayer is the Exercise, whereby we put on that Armour, *Eph. 6. 17.*

The Use of this is, if we be afflicted, we should pray, *Isa. 5.* Motives to engage us to this Exercise,

Are 1<sup>st</sup>. God sends the Cross upon us, and designs and expects we should pray under it, *Hos. 5. last.*

2<sup>d</sup>. Motive is, Satan takes advantage of our external Lot, to tempt us; therefore we have need to go to God, to get strength to resist him. 3<sup>d</sup>. Motive

is, our external Lot may occasion a fit Disposition for Prayer to us, a crossing condition and Lot disposes us to be humble, to be serious and penitent. 4<sup>ly</sup>.

God offers us by our Crosses, an opportunity to have an fresh Experience of his seasonable Help. which may prove afterwards a Confirmation to our Faith.

Use. be not tempted by the Devil to forbear Prayer under your Cross, for that gratifies Satan, and makes you naked and exposed to his Temptations, let neither your former guilt, nor present indisposition

sion hinder you to go about this Duty: When *Simon Magus* was under the gall of bitterness, and bond of iniquity, *Philip* even in that case exhorts him to pray, see *Acts* 8.

Observe, that we are very ready under Crosses, to miscarry in the matter of our Prayers, we know not what to pray for as we ought, says the Text, The Reasons are, 1<sup>st</sup>. Our Ignorance of Gods Designs under the Cross, and so we are ignorant how to comply with these; when God crosses a Saint, he intends to challenge them for sin, to excite them to their duty, to try their Grace, to give them new Experience of his Support: But the confusion of our Mind indisposes us to take up these Designs, and so we are unfit to pour out our Desires to God, to comply with these Designs. A 2<sup>d</sup>. Cause is, our Ignorance of Gods Promises in his Word, which Promises should regulate our Desires; for the Promises are the Foundation of our Prayers. we should pray for nothing but what is promised. A 3<sup>d</sup>. Cause of our Mistake, is our ignorance of our Spiritual Wants, the knowledge of which affords us fit Matter for Prayer, A 4<sup>th</sup>. Cause is, our Impatience and Pride of Heart under Crosses, which prompts us more to seek Delivery from the Cross, than to obtain Edification by it. A 5<sup>th</sup>. Cause is, our inordinate Affections to predominant Ills, which prompts us to be remiss in our Desires after mortifying Grace, and to entertain sinful Intentions to improve the condition we are in, to the gratifying of these Lusts. A 6<sup>th</sup>. Cause is, Earthly mindedness, disposing us to prefer earthly Things to Heavenly, contrary to that, *Mat.* 6. 33.

Use of this is, 1<sup>st</sup>. We should not be proud of our Prayers to God under Crosses, or reckon with the Pharisee, *Luke 18*. That God is obliged to hear us for them, seing we are so subject to mistake in the Matter of our Prayers. 2<sup>ly</sup>. We should not be angry at God, for not giving Returns to our Prayers, seing we are so subject to mistake in the Matter of our Prayers: and we should observe the Divine Providence, answering more our Necessities, than irregular Desires. A 3<sup>d</sup>. Use is, Since we are so subject to mistake in this matter, we should be much given to Meditation, and due Preparation of Heart, to consider what is fit for us, before we rashly bring forth our Desires before God. A 4<sup>th</sup>. Use of Exhortation is, we should labour to have fit and proper Matter for our Prayers to God, under our Crosses, and for that effect, we should imitate the Saints, to pray for what they prayed for under the Cross; we find them praying for Support under Tryals, *Psal. 133*. We find them praying for the pardon of their sin, for Light to know their Way, and for the Blessing of the Cross. 2<sup>ly</sup>. We would labour to have a Prospect of the Designs of Providence, that the Matter of our Prayers may be in compliance with these Designs. 3<sup>ly</sup>. We would labour for a single Intention after Gods Glory and our Spiritual Good, that our chief Desires may run after the Communication of Gods Grace, to promote those Ends.

Observe, we are not only ready to miscarry in the Matter of our Prayers, but also in the Manner of our Prayers, the Text says, we are ignorant not only what to pray for, but how to pray becomingly,



as the Word may be translated; I shall clear the Truth of this, by instanceing the many miscarriage of People in the Manner of their Prayers. And 1<sup>st</sup>. They may mistake in the Object of their Worship, by presenting God under some external Image, or in their fancy ascribing some likeness to him, scing he is an invisible Spirit, and we are forbidden to make any representations of God, either external or internal in our Fancy; for to do this is against the Second Command. A 2<sup>d</sup>. Mistake we are ready to fall in, is, We look on God the Father as hardly accessible by us, and as one that is not so ready to hear us as Christ would be, which apprehension Christ cures, by telling us, that the Father himself loveth us, and the Scripture cures it, by making the Fathers Love the Fountain of our Redemption: A 3<sup>d</sup>. Is, our going immediatly to God, and miskenning of Christ; We should come to the Throne of Grace, being encouraged by his Intercession, springing from his Sympathy with us, *Heb. 4. last*. We should found our expectation of our Mercy upon his Merite. this is to ask in his Name, this is to go in to the Holiest, by the New and Living Way, by his Blood, *Heb. 10*. Self-righteousness obstructs this. A 4<sup>th</sup>. Cause of our miscarriage is, the want of singleness in our Intentions, to use our Mercy. not as Fewel to our Lusts, but as a Mean to glorify God, therefore *Heb. 10*. We are desired to draw near to God with a true Heart. A 5<sup>th</sup>. Cause is, our Formality, which makes us judge with the Pharisee, *Luke 18*. That the external Act of praying is obligeing to God, and meritorious with him; whereas, we should lay only the stress of pro-  
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curing our Mercies on Christs Merite, and use Prayer  
 as an appointed Mean for obtaining of our Mercy. 6ly. Our Stupidity and want of sense of the  
 Necessity and Excellency of Spiritual Mercies, makes  
 us miscarry in the Manner of our Prayers; it makes  
 us faint in our desires, and not fervent in pursuing  
 our necessary Good. 7ly. Our peremptoriness in  
 seeking what we would be at without submission,  
 makes us miscarry; we should be absolute in our  
 Desires, but it is for what is absolutely promised;  
 in all other things we should leave God the liberty  
 of his disposal. 8ly. Our unbelief makes us miscarry  
 in the Manner of our praying, *James* tells us, that  
 what we ask, we should ask in Faith, *James* 1. 3.  
 9ly. Presumption is the cause of our miscarriage,  
 when we do not found our Prayers upon Promises,  
*Psal.* 119. *Remember thy Word to thy Servant: upon*  
*which thou hast caused me to hope.* A 10th. Cause  
 is selfishness, and the want of a publick Spirit, when  
 we pray for our selves, and neglect the Saints, *Eph.*  
 6. 17. We should pray for the peace of *Jerusalem*  
*Psal.* 122. 11ly. We miscarry, when we neglect  
 the Confession of Sin, and Thanksgiving to God for  
 Mercy, see *Dan.* 9. *Phil.* 4. 6. Confession is neces-  
 sary for strengthening of Faith, Thanksgiving makes  
 way for the obtaining of further Mercy. And 12ly.  
 Want of an firm Beliet of the Power and Efficacy  
 of Prayer, which makes us be unfrequent in it,  
 when we get not our will at the first, when we are  
 called to pray always, *Eph.* 6. 17. and to pray with-  
 out ceasing, *1 Thess.* 5.

Use is, since we are so ready to miscarry in the  
 manner of our praying, we should be far from  
 thinking

thinking, that our Acts of Devotion are meritorious before God, and we should reckon, that when God hears any Prayers we put up to him, he evidences his rich Grace, in overlooking our Infirmities that stick to our Prayers.

Observe The Spirit helps us to pray aright, 1<sup>st</sup> Because it is his inward Light, that discovers what is expedient for our Good. he sets us on a right Choice, he makes us prefer Spiritual Mercies to Temporal Mercies, he makes us prefer the Mercy of the Cross, to our Deliverance from it, he makes us prefer the Spiritual Good of our Neighbours, before our own Temporal Good, he gives our heart a right sett as to its choice. 2<sup>ly</sup>. The Spirit gives us the clearest view of Gods Attributes, and his relation to us, and so presents the Object of Prayer aright to us, *Rom. 5. 5.* 3<sup>ly</sup>. The Spirit glorifies Christ, and enclines the Soul to give him his due, and makes the Soul acknowledge his Merit, as the ground of our expectation of Mercy, and makes the Soul look on his Intercession, as the appointed Mean to obtain the same, *Eph. 1. 18. John 16. 14.* 4<sup>ly</sup>. The Spirit is a Spirit of Promise, and leads the Soul to the Promises of God in the Word, which are the Foundation of our Expectations of Mercy, *Eph. 1. 16. John 14. 26.* 5<sup>ly</sup>. The Spirit encreases a great Esteem of Spiritual Mercies in the Hearts of the Godly, and makes them pursue with fervent Desires, the obtaining of the same, *Paul* tells us, *Rom. 8. 5.* That those that are after the Spirit, do mind the things of the Spirit. 6<sup>ly</sup>. The Spirit discovers a mans Evils to him, and so makes the Creature humble in its Addresses to God, he is a

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convincing Spirit, *John* 16. 8. 7ly. The Spirit is a Spirit of Faith, and therefore he keeps up the heart, in believing under the sense of Guilt, Corruption and Temptations, *2 Cor.* 4. 13. And this Faith in Prayer makes way for returns to it; unbelief being a great Restraint to God's working for us.

When it is said, the Spirit interceeds for us, the meaning is, that our Intercession flows from his Influence; This Intercession is not like Christs Intercession, for he interceeds for us, when we make no intercession for our selves, as witness, his Intercession for *Peter* when he fell; but the Spirit is said to interceed for us, when he makes us interceed, as it is said in *Math.* 10. That we do not speak but it is the Spirit of the Father that speaketh in us; The Spirit assists us in Prayer, by causing a fervour in our Desires, and bringing us into a cordial submission to his Will, he makes us groan, he makes us pray, according to the Will of God.

This lets us see, that we are to depend on the Spirit of God for his assistance in Prayer, as being convinced that we cannot pray aright without him; The darkness of our mind as to spiritual Things, the disquiet of our Conscience, and perverseness of our Will, the disorder of our Affections, makes it impossible for us to pray aright without his help; And therefore in all the Course of our Walk, we should be tender of grieving this Spirit, lest by doing so, we mar our Devotions, which are the great Mean of our intercourse with God.

Observe, That under Crosses the Saints may be very indistinct, as to their Prayers, they have groans

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unutterable, that is, they have such Desires, as that they cannot give an perfect and explicite Account of; The Text says plainly, That they know not what to pray for as they ought, their Faith may be up and down in their Prayers, as witness *David's* practice in the Psalms, their Petitions may be upon the matter inconsistent, and yet they do not know: many a desire had *Job* to God, that he would take away his life, and yet undoubtedly he had his own desires for delivery; many a time they are forced to list in a Petition for help in the General, without condescending to particular Requests, because they are ignorant what is expedient for them, but all the irregular desires of the Saints in such a case does not come from the Spirit, but only the lawful Desires that are mixed with these irregular Desires, these are called, the Sense and Meaning of the Spirit, which God approves of, in the next Verse.

Now, these confused Prayers of the Saints, they arise from various Causes; 17. From dark Providences, this was *Job's* case: When men know not the Cause, why God afflicts, nor the Ends which he intends to bring about by the Affliction, it is no wonder then they be indistinct in their Prayers, they know not what to seek of God in this Case. 23. When men are under the Apprehensions of imminent great Trouble, causing a fear that they may be overcome by the Trouble, the Creature is at a stand, and knows not what to desire; even innocent finite Nature, while it is seized upon by these great Fears, the Mind is not free at the time, to have the actual uptaking of what is fit to be desired or expected of God, for the finite Mind is detained in

in the Contemplation of the greatness of the Trouble that is coming on them, see Christs Words, *John 12. 27. 31.* When Corruption is tumultuating in the Heart, and Grace fighting against it, the Spirit lusteth against the Flesh, and the Flesh against the Spirit; it is no wonder the 'ou' be troubled, with contrary Tydes of contrary Desires. *41.* While the Soul is troubled with sad Challenges of Conscience for sin, that vexation of mind, caused by these Challenges, makes the Creature unfit to take up the particular state and condition of their Soul, so that they cannot have distinct Petitions to God about their condition, and therefore *David, Psal. 38.* When he fears Gods rebukeing of him in Wrath, all that he wins to is, *All my desire is before thee, and my groaning is not hid from thee, Psal. 38 9.*

This speaks out, what sad Condition the Saints may be in sometimes, when they are under this confusion; They would not conclude that they are in an unrenewed state; on the account of this condition, neither would they reckon that all of their Prayers they put up to God in this condition, are refused by him, for God observes what is regular in their Desires, and accepts it, tho it be mixed with many irregularities, as the next Verse tells us, and this is an Evidence of the great Favour and Grace of God to his own; and this tells us, that the prevalency of Prayer springs more from Divine Favour, than from its own absolute and intrinsick Perfection.

Observe next, that in the sad conditions of the Saints, they are called to fervency in Prayer; this is necessary, if they would imitate Christ in his Pray-



ers, and if they would imitate the Saints Practice according to the Scriptures. And 3<sup>ly</sup>. The Fervour of Prayer is necessary for the prevalency of it for as James tells us, that the effectual fervent Prayer of the Righteous avails much with God; if men would win to fervour in Prayer, they would labour to be under the fullest conviction of the necessity and usefulness of the Mercies prayed for.

Verse 27. *And he that searcheth the Hearts, knoweth what is the mind of the Spirit, because he maketh Intercession for the Saints according to the Will of God.*

**H**ere the Apostle adds the Consolation, that God accepts the indistinct and confused Prayers of the Saints, and he gives the reason of this acceptance, 1<sup>st</sup>. He knows, what in these Prayers flows from his Spirit; men in confusion cannot take up what is the good, and what is the bad of their Prayers, but God can take it up, because he searcheth the Heart, and by searching knowes what is perfectly in it, and so can accept the good and refuse the evil in them. 2<sup>d</sup>. Cause of acceptance is, The good of these Prayers comes from his Spirit, and therefore he cannot, and he will not refuse the good He desires that are excited by his Spirit sent into their Hearts. A 3<sup>d</sup>. Cause is, these good Desires and Intercessions are made for the Saints, for their Spiritual and Eternal Good, whose Felicity God intends to bring to a Perfection. A 4<sup>th</sup>. Cause is, that this Intercession made by the Spirit, is according to the

Will of God, that is, according to his Promise, for the Spirit excites no desire in a Saint for any good but what is promised of God. 2/y. Thir desires are according to the revealed Will of God, which is the Rule of Duty, and agreeable thereto, the Desires excited by the Spirit are all lawful Desires. 3/y. Thir Desires are according to Gods Will, because attended with submission to his disposing Will.

Observe 1/y The Designation that God gets in the Text, he is called the Searcher of Hearts, and one, that by searching, perfectly knowes the Heart; man by Reflections can but know his Heart imperfectly, for the Lusts of his Heart are deceitful, and darkens his mind, that he cannot see all the evil that is in his Heart perfectly; and the number and greatness of the evils, that is in the Heart of the best marris the mind of man from taking up the good that is mixt with these evils. Next Satan does not perfectly know what is in the Heart, he only can conjecture by the external Conversation and Tempera-  
ture of the Body what is in it, but God has the perfect knowledge of it, he framed it, and therefore knows it. 2/y. The Heart of Man, as to its act-  
ings, depends on Gods Influences, the Heart of man is in the hand of the Lord, and he turneth it whe-  
thersoever he will. 3/y. The internal Acts of a Mans Heart and Soul; is regulate by the Divine Law, and the Sum of the Law is to love the Lord with all our Heart, alse well as to give him external Service, and therefore he being Judge of them, he must know them: In a Word, his Immensity and Omniscience makes him perfectly know all the Good and all the Evil that is in the Heart.

Use of this is first, to exhort Folks to look well to the Heart, that it be right, for God knows it; we should look to this, that the Heart hate the Ill and love the Good. 2/y. This is very comfortable to these that are sincere, for let the World calumniate as they please, God sees the contrary. 3/y. It may terrify the Hypocrite, who professes fair and neglects the Heart.

Observe next, That God accepts and hears the sincere Prayers of the oppressed Saints, The Text says, he knows what is the mind of the Spirit, that is, he approves and hears the Desires excited by the Spirit in the Hearts of the Godly; This is clear from the returns he gives to those Prayers, by giving Spiritual and Temporal Mercies, This God doth to keep his promise, for he has promised to hear the Prayers of his People. 2/y. To convince the Atheistical World of a Providence. And 3/y. To testify his respect to Prayer, and to endear the Exercise to the Saints. 4/y. To testify his respect to Christ for whose sake he hears them. 5/y. To testify that Blessed Harmony, that is amongst the Persons of the Trinity, in carrying on the Work of our Salvation; The Father hears these Prayers that are dictated by the Spirit for the Saints Good. 6/y. That he may sweeten our Mercies, as coming to us the way, and intimate his Love to his Saints thereby see *Dan. 9*. And 7/y. That he may put a note of respect on his Saints, and shew the view of the moyen with him, as he did to *Moses* and *Daniel*.

Use, Seing this is a priviledge of the Saints, Labour to win to these Prayers that prevails with God and for this effect, First, Labour to be renewed,



be Saints, for it is only the Prayers of such, that prevails with him. 2y. See that your Prayers come not so much from the gift of Prayer, as from the Grace of Prayer, let them come from an Holy Inclination to promote your spiritual good, they must come from the Spirit. 3y. They must be lawful, desires agreeable to his will. 4y. They must be attended with submission. 5y. They must be founded on the the promise. 6y. They must be single Desires, we must not regard Iniquity in our heart. *Psal.* 66. 18. 7y. They must be fervent, groanings unutterable. 8y. They must be attended with Breathings after the publick good of the Saints *Eph.* 6, 16 9y. They must be in faith, *Ja.* 1, 3. 10y. They must be free of resentment and revenge; see *1 Timothy* 2, 8.

Use 2d, Of Tryal, Since the great reason why the Lord hears the Prayers of his People, is because they flow from his Spirit, ye would try whether your Prayers come from the Spirit or not, And 1st ye would try by the matter of your Prayers, whether they be spiritual things or no, the Prayers that are from the Spirit, are for spiritual things, *Rom.* 8, 5. 2y, Try the subject that Prayer is seated in, if it be in the Heart, God by searching the Heart finds the Prayers raised by the Spirit there, see the Text, The mind is rightly attentive, both as to the matter and manner of Praying, the intention is found to use Mercies to Gods Glory, the Affections have something of Purity and Heavenlyness in them, see *2 Sam.* 7, 18. *Isa.* 26, 8. 3y, Try it by the abundance of Prayer in the Heart, see *Eph.* 6, 16, where the abundance of Prayer is there will be these several parts of Prayer: First, as

Confession, Thanksgiving Supplications for Good and Deprecations of Evil. 2<sup>ly</sup>, In this abundance there will be fervour of the Desire, Groanings unutterable, see the preceeding Verse. 3<sup>ly</sup>. In the abundance there will be strong spiritual Reasoning from the promise, see *Neb. 1*. A 4<sup>th</sup>, Mark of the Spirits Prayers is, the frequency, or that they will Pray always, *Eph. 6, 17*. A 5<sup>th</sup> is, Delays and Repulses will not discourage them, they will continue therein with all perseverance, see *Eph. 6, 17*. A 6<sup>th</sup> is, They will be for all Saints, see *ibid*. A 7<sup>th</sup>. They will be attended with a Holy constancy in the Christian profession; this lays by the Prayers of those that are guilty of Fundamental Errours in their Judgement. An 8<sup>th</sup>. Mark is, There will be tenderness in their conversation, see for these two last the 20 Verse of the Epistle *Jude*. And an 9<sup>th</sup> is, They will be attended with Repentance, see *Zach. 12, 10*.

The 3<sup>d</sup>. Use of Tryal, since God hears the Prayers of his People, We would try if God has heard us or not. And 1<sup>st</sup>. Try it by this, whether God has given us that which we desired or no. 2<sup>o</sup>. Mark is, if he hears us he intimates his pardon to us, *Psal. 85, 8*. A 3<sup>d</sup> is, He gives us a farther degree of Reformation of our Life, *Psal. 85, last*. A 4<sup>th</sup> Mark is, He gives us strength and support to bear our Tryals, *Psal. 138*. In the day I cryed, he answered me, and strengthened me with strength in my Soul. A 5<sup>th</sup> Mark. He gives them the faith of acceptance, he makes them joyful in the house of Prayer, *Isai. 57*. A 6<sup>th</sup> Mark is, he disposes their heart to improve their Mercy for their advantage, he hears the desire of the humble, he prepares their heart

heart and hears their cry, *Psal. 10. 17.* A 7th. is, He removes their distrustful Anxiety, see *Hannas* case. *Phil. 4. 6.*

A 5th Use is, An 2d Use of Exhortation, Since God hears the Prayers of his People, we should wait for God, and expect the Answer; we should direct our Prayers to God, and look up, *Psal. 5. 27.* We should observe Providences, and see what Answer we get. 3ly. We should not abuse the Answer of our Prayers, to be proud of them, but we should improve them to our best advantage, for the confirmation of our Faith, for the exciting of our Love, and for the endearing of Prayer more to us.

*Verse 28. And we know that all things work together, for good to them that love God.*

**H**ere the Apostle adds another Consolation under the Cross, which is, *That all things work together for good to them that love God,* That is, that all Afflictions tend to their spiritual Good; By (All things) here are meant Afflictions, the universal particle being restricted to the subject matter of the discourse.

Observe 1st. The Consolation, that all Afflictions tend to the good of the Believer. 2ly. Observe the certainty of this Consolation, *Paul* speaks of it as an uncontraverted truth, we know that all things work together for good; says he. 3ly. We have the persons to whom this Consolation belongs, described from these two, Love to God, and their Effectual Calling.

For the first, That all Afflictions tend to their good appears



appears. Because Internal and External Afflictions tend to their good; External Afflictions tend to the good, because they are 1<sup>st</sup>. The occasion of the experience of delivery from great outward Tryals, *Psal. 18. 2/y* They are the occasion of support under Tryals, *Psal. 138 3, and 73, 26. 3/y*. They are the occasion of feeling sweetness in Spiritual Comforts, *1 Cor. 1, 4. 4/y*. They are the occasion of Faith, Hope, and Meekness, which otherway would not have any occasion of Exercise. *5/y*. By their Afflictions we know the truth, reality and ground of these Graces. *6/y*. They are the occasion of the quickening of our Repentance for our present Sins, *2 Kings 15, 30*. And of curing our stupidity for our old Guilt, *Gen: 41, 21. 7/y*. By them Predominant are restrained: *Hos: 2, 7, 8. 8/y*. By them People are made Sympathisers with others in Trouble *Heb: 10, 33.*

The Use of this is, Not to be Angry with God for our Afflictions. *2/y*. Not to stumble at the Afflictions of our Godly Neighbours. *3/y*. We should try, whether the forementioned good be the effect of our Troubles, yea, or no.

Observe next, That inward Tryals tend to the good of the Saints, And 1<sup>st</sup>, Inward temptation they tend to their good. because they make them to depend upon Christs strength, *2 Cor: 12, 8. 2/y*. They tend to excite the people of God, to Exercise Grace, and put on the Spiritual Armour, see *Ep<sup>h</sup>: 6, 10. 3/y*. By them the Christian is acquainted with the devices of Satan.

Next, Gods Desertions leaving them to yeild to a Temptation tends to their Good, because it tends to their

their Humility, *Job. 21. 15.* 2<sup>ly</sup>. It tends to their greater measure of watchfulness, and sympathy with others. This should keep Folks from Despair that are in this case.

And 4<sup>ly</sup>. Desertions, in respect of Comfort, tend to their good, because thir Desertions put the people of God to try their Impenitency, Formality Secularity and Predominant ills. 2<sup>ly</sup>. They tend to their good, because they make them to breath more fervently after Communion with God, *Psal. 42. 1.* 3<sup>ly</sup>. It is a great help to the purified Exercise of Faith *1<sup>st</sup> 50. 10.*

Use, Of Instruction, This tells us why God tryts his people with Inward Afflictions. It is to be observed, that without the Spirit Folks will be the worse of Afflictions, *1<sup>st</sup> 1. 6.* But by the Spirit the Blessing of the Affliction is attained, *1<sup>st</sup> 4. 4.*

A 2<sup>d</sup> Use is, Of Exhortation, We should be careful to get good of our Afflictions, And that 1<sup>st</sup> By Prayer under them, *Job. 27. 10* *Ja. 5. 13.* 2<sup>ly</sup>. By being suitably Exercised by them, *Heb. 12. 13.* 3<sup>ly</sup>. By observing Gods Call to our particular duties by them *Mic. 6. 9.*

A third Use is, Of reproof to these that are the worse of their Afflictions, Such 1<sup>st</sup>. As are either Despisers of the Lord, or Fainters under his Rebuke *Heb. 12. 6.* Or 2<sup>ly</sup>. Denyers of Providence *Psal. 73. 17.* Or 3<sup>ly</sup>. These that despair and conclude, that God intends their ruine by the providence they are under, See *Jos. 7. 7.* Or 4<sup>ly</sup>. These that deny the Reality of the Grace of God in them, and if they believe not this, they will not be careful to please God.

A 4<sup>th</sup>. Use is, An Use of Tryal, to try if we be in the worke of Afflictions or not. The first is, If we be true in your Religion, *Mal. 3, 14.* 2<sup>ly</sup> When we reckon Gods former favours Snarcs, and Entanglements *Jos. 7, 7.* 3<sup>ly</sup>, When your Afflictions drive you to unlawful means for your relief, *1 Sam. 27, 1.* And when you use lawful means without dependance on God, *2 Chor: 16, 12.* 4<sup>ly</sup>, When you continue in old Sinns *2 Cho: 28, 22.* 5<sup>ly</sup>, When your repynning against providence weakens your Love to God, and Faith in his promises, and makes you undervalue the present Mercies of your Lot, as the Children of *Israel* did in the Wilderness. 6<sup>ly</sup>, When people sticke and refuse the Comforts of the word under their Affliction *Exod: 6, 9.* 7<sup>ly</sup>. When they weary of their Life with *Rachael, Gen 30, 1.*

When it is said, that all things work for good it may be taken more generally, as taking in, Prosperity, as well as Adversity, for prosperity may through Gods Blessing tend to the good of Believers for it may be the occasion of their Charity, Humility, Sobriety and Thankfulness.

Use of Reproof to these that censure providence which Censure of providence arises from Atheism or denying of providence. 2<sup>ly</sup>. It arises from unbelief or questioning of Gods Love in the managing of providence to our advantage. 3<sup>ly</sup>, From Sensuality that inclines us to misconstrue all providences, that do not gratify the same. 4<sup>ly</sup>. From too hasty passing sentence upon providence before these signal periods of time come, that may manifest its meaning. 5<sup>ly</sup>. The Censure of providence arises from the ignorance of the ills of our heart, and how closely these ills stick to



we have, so much we have need of sharp Crosses to make  
 If a separation betwixt us and them. 6ly. The Censure  
 of it arises from narrow views of it, that every stroak  
 of Providence has various effects upon various Per-  
 sons, in various Parts of the visible Church. 7ly. It  
 arises from not considering, that God may send a  
 lesser Cross to prevent a greater, see *Jer.* 24. 5.

Now for the certainty of this Consolation, the A-  
 postle says, they know the Truth of it; And that  
 1st By Scripture, *Jer.* 24. 5. *Psal.* 34. 20. 2ly. By  
 Experience, and this hath these Two Things in it.  
 1st. That we should observe the Experiences of our  
 Advantage by the Cross. And 2ly. We should be  
 assured of the Certainty of the Thing, upon the Ob-  
 servation of that Experience. This tells us, that  
 there is no Persons of the World more inexcusable  
 for despondency of Spirit, than those that are ob-  
 servers of former Experiences.

The use of Exhortation is, that they would re-  
 member how oft the Cross has born down their  
 Pride, restrained their Predominants, and been the  
 occasion of sending them often to Prayer; This is  
 necessary to make this Observation of Experiences,  
 because if it were made, and well improven, the  
 the Crosses that we turn now as Arguments for our  
 Unbelief, would prove Confirmations for our Faith.

He describes the Persons, to whom the Consolati-  
 on belongs, from their Love to God; And this he  
 does, 1st. Because Love, is best tryed by the Cross,  
 as to its sincerity and constancy; it is sincere Love  
 to God for himself, and for his Spiritual Benefits.  
 2ly. As to its constancy, it is a constant Love, that  
 enclines a Soul to take part with God. under Cros-  
 ses.

ses. 2<sup>ly</sup>. He describes thir Persons from Love to God, because Love defends them from the snare of the Cross, it keeps us from using unlawful Means for our relief, it keeps us from being discontent with our Lot, as being content with God as our Portion it keeps us from being misconstruers of Gods Providence towards us. 2<sup>ly</sup>. He describes thir Persons to whom the Consolation belongs, to be Lovers of God, because Love furthers the Accomplishment of these things that are designed by God, such a nearer Communion with God, hatred at sin, and mourning for it.

Use of Instruction, here we may see upon what we may father the missing of the Spiritual Benefit of the Cross, viz, upon the want of Love to God. Use 2<sup>d</sup>. of Tryal to try whether we have Loved God or not. try your reality of Love, by your delight in God, and the tenderness of your Obedience. John 14. 28. Use 3<sup>d</sup>. of Exhortation, to Labour for Love, and for that effect, believe Gods Love to you. 2<sup>ly</sup>. Consider the Mercies of your Lot. And 3<sup>ly</sup>. Repell these misrepresentations of God, that Satan makes of him, as tho he were cruel, because he were crossing us.

Verse 28. *To them, who are the Called according to his Purpose.*

**H**ERE a 2<sup>d</sup>. description of these persons to whom all providences are profitable, and it is from their Effectual Calling, The phrased here used about this Calling imports these Four. 1<sup>st</sup>. The special

of this Mercy. 2/y, That it flows from meer Grace; for where it is said to be a Calling according to purpose. that is a note to distinguish it, from a Call that is according to Works, 2 *Tim.* 1, 9. 3/y. It imports the effectualness of the Call, for Gods purpose is a standing purpose, *Rom.* 9, 11. And 4/y, It imports the perseveringness of this Call, because it is an unalterable purpose.

For the 1<sup>st</sup>. That it is an Special Call, appears, because it is not the external Call alone, for it is limited and restricted by this, that it is a calling according to purpose. Now all the externally called, are not thus internally called, for many of the externally called ones are not converted, see *Deut.* 29. 5. But all the internally called ones are converted, *John* 6. 45. Besides, this is not the simple external call. for it seems to be a call peculiar to the Elect, It being a call squared by purpose, which is meant of the purpose of Election, and since there is a call peculiar to the Elect, as appears by that 2 *Pet.* 1. 10. Where the assurance of our Calling, and the assurance of our Election goes together, it would seem that that calling peculiar to the Elect were meant; and therefore it cannot be meant of the external Call, for it is extended to more than the Elect, by Christs Words, *Many are Called, but few are chosen.*

If it be said, that all the externally called, are internally called, because the externally called are said to resist the Holy Ghost? *Ans.* Such may be said to resist the Holy Ghost, as *Stephen*s hearers did, *Acts* 7. Who resist his external call, and who resist his common operations. If it be said, that the internal call, is always attending on the external call, because



because the Spirits Efficacy is joined with the Dispensation of the Word, in that Promise made to the Church, *Isa. 59. 1st*. It is Answered, that Promise does not say, that every dispensation of the Word has the Spirits attendance on it; it says indeed that the Spirits Presence never wholly leaves the Visible Church: Neither will this Opinion, *Viz*. That an external call may be without Efficacy; reflect on Gods sincerity, in the external call, for the external call only holds out what is Duty, and what may be a sufficient encouragement for the doing of the Duty, but it does not signify any thing of Gods determinate Purpose to bring about Events. Neither are these only that are externally called, excusable for their disobedience upon the account of their want of the internal Call; for they are willingly disobedient, and they have sufficient discovery of Duty with sufficient encouragement to perform it.

Use 1<sup>st</sup>. This lets us see the Sovereignty of God, in dispensing this internal Call to some, and denying it to others, this is handled by the Apostle *Rom. 9*. Use 2<sup>d</sup>. Of Exhortation, to exhort the internally called to thankfulness, seeing it is a special Mercy not granted to all within the Visible Church.

Observe next, that this internal Call is of Grace, and not of Works, see *2 Tim. 1. 8*. This is clear, if ye consider, who they are the Called, The Poor, *1 Cor. 1. 27*. The Foolish, *Matth. 11. 25*. The Profane, passing by the Civil, *2 Cor. 6. 10*. The dead in Trespasses and Sins, *Eph. 2. 1*. The Gentiles passing by many of the Jews; besides Gods calling the wicked Nation of the Jews to a Visible Church.

the Church-state passing by other Nations that were more  
 Civilized then they, was a representation of the  
 freedom of this Internal Call, see *Deut. 9. 4.* Now  
 there were some Nations better then the Jews, for  
 when God sent *Ezekiel* to them, he said, if he had  
 sent them to other Nations, he had not found them  
 so Rebellious, as the house of *Judah*, and Christ said  
 that tho the Jews were Impenitent under his Do-  
 ctrine and Miracles, yet if they of *Tyre* and *Sidon*  
 had heard and seen them, they would not a been  
 so.

Next, This Internal Call is free, Because the Soul  
 is passive in Vocation, *Phil. 3. 12. 2ly.* It is  
 free, because it is not merited by Works: for  
 all the good Works that a man can do flows  
 from the Power of Grace, *1 Cor. 15. 10.* Now we  
 want Grace before we be internally Called, and we  
 are in the flesh also, before we be internally Called;  
 Now these that are in the flesh cannot please God,  
 and therefore cannot merite this internal Call. A-  
 gain, neither can it be said, that the receiving of  
 this internal Call doth merite, because Gods Work-  
 ing in us to Will, is of good Pleasure, also well  
 as his working in us to do, *Phil. 2. 12.* Use 1<sup>st</sup>.  
 The internally Called should be humble. 2<sup>ly</sup>. They  
 should be confident of their perseverance; seing Grace  
 began their Salvation, it can also carry it on. 3<sup>ly</sup>.  
 Seing ye get this Grace freely of God, use it for him.  
 Use 2<sup>d</sup>. To encourage these who find their Grace  
 under decay, to use means for its recovery, and ex-  
 pect it, seing it was given freely. Use 3<sup>d</sup>. Of In-  
 struction, to let us see that Glory is of Grace, see-  
 ing our first Calling to it is free. Use 4<sup>th</sup>. It en-  
 cou-

encourages Ministers to go on with the external Call because God may confer the internal Call upon the worst, seing it is free, and the worst of sinners may use the means for their conversion to God, seing God can confer this internal Call upon the worst of them freely.

Observe 3<sup>ly</sup>. This Call is effectual, seing it is the accomplishment of a standing purpose, see *Rom. 9. 11. Jo. 6. 44. 45. Cant. 1. 3, 4.* The promise of the Spirit, *Ezek. 36. : 6.* Doth not only say, that God will enable us to walk in his Statutes, but that we shall actually walk in them; beside not only a Power to believe, but Actual Believing, is Gods Gift, *Phil. 1. last.* And actual Repentance is the certain effect of converting Grace, *Jer. 31, 18.* Likewise, this Grace conferred by this Internal Call, cures the resistance to it self, because by it the stony heart is taken out of our flesh, and we get an heart of flesh: Neither can it be said, that our concurrence into this Internal Call makes it effectual, because then Gods working in us to do, were not so much of his good pleasure, as his working in us to will, contrair to *Phil. 2. 2.* And our Calling which is said to be of Grace. and not of Works, might be said to be of this Work, *Viz.* A Concurrence with the internal Call, which cannot be consistent with this which is said in the *2 Tim. 1. 9. Viz.* That our Calling is not of Works but of Grace: Besides, to say that the effectualness of this Grace depended on our concurrence, it were also much as to say, that it were in our power to make Christs Death fruitless, and to render void the Promise of the Father to the Son, in the Covenant of Redemption, *Viz.* That he should see his

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seed, and the pleasure of the Lord should prosper in his hand, *Isa. 53. 10* Neither doth the effectualness of this Call take away the natural freedom of the Will, for that Natural freedom consists in a spontaneous willing acting from choice. Neither doth the Doctrine of the effectualness of Grace speak any thing against the approvableness of the Saints obedience to Gods Call, for it may flow from determining Grace, and yet be approvable; for the obedience of Angels, and confirm'd Saints in Heaven is approved of God.

*Use 1<sup>st</sup>.* This lets us see the difference betwixt Gods working on Mens Spirits, and Satans working on them; Satan can only perswade, but God can determine. *2<sup>ly</sup>.* we may see the great power of God, in the power of converting Grace; It is compared to the Power that raised Christ from the Dead, *Eph. 1. 18.* *3<sup>ly</sup>.* It lays, we need not despair of the Conversion of the worst. *4<sup>ly</sup>.* It says, that the Converted may believe that they shall persevere, notwithstanding of the opposition made to their perseverance; because that same powerful Grace that converted them at first, can make them persevere. Next, When it is said, they are called according to purpose, it speaks this Call to be a persevering Call, for this purpose is irrevocable. *Rom. 11. 29.*

Observe next, That those that are called according to purpose, their Calling is a sure pledge, that God will make all their Afflictions tend to their spiritual good, and that because their Calling is linked with their Glory, as being the first prime effect of their predestination *v. 30.*

Use of this is, That if we would be sure that our Afflictions would advance our spiritual Good, we would try our Calling; And first, try it by our Saving Knowledge, 2 *Pet.* 1. 58. 2/y. Try it by our attainment to Holynels, 1 *Thess.* 4. 7. 3/y. Try it by your Communion with Christ. 1 *Cor.* 1. 9. 4/y. Try it by your esteem of the mystery of the Cross, 1 *Cor.* 1. 23. 5/y. Try it by the deep impressions of the Gospel Truths on your Heart, *Rom.* 6. 17. 6/y. Try it by your esteem of the Calling Word; If ye desire the sincere milk of the word, that ye may grow thereby, 1 *Pet.* 2. 2.

*Verse 29 For, whom he did foreknow, he also did predestinate to be conform'd to the image of his Son, that he might be the first-born amongst many brethren.*

**H**ERE the Apostle proves, That the Called according to purpose, Their Afflictions must tend to their Spiritual Good, because they are predestinate to be conformed to the Image of the Son of God. And the medium he makes use of to prove it is, that the foreknown are predestinate to be conformed to the Image of God; and he takes it for granted, that all the Called according to purpose, are foreknown. By a conformity with Christs Image, is not here understood an Conformity with him in his Suffering Lot, else the Argument would not infer what the Apostle intends to prove, *viz.* That the Afflictions of the called ones might tend to their spiritual Good, for many might be predestinate to be

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in a suffering Lot, which Lot might prove not very coityng to them. 25. The Illustration subjoined viz. That he might be the first-born amongst many Bretheren, signihes that by conformity with Christs Image, is not meaned suffering, but a sharing in his priviledges signihcative of favour, 31. It must not be a conformity to his Suffering Lot here meant, because as the Apostle expresses it in the bulk. v. 19. That the effect of Predestination is a conformity to Christs Image, so more plainly and particularly he sets out wherein that conformity doth consist, v. 30. viz. By giving us the effects of Predestination; whi h are Calling, Justification and Glory.

By Foreknowledge here is not meaned a Foreknowledge of our Faith or good Works, or of our concurrence with the External Call; The reason is because Faith is the effect of Predestination, v. 30. Therefore it cannot be the object of Foreknowledge, because Foreknowledge is before Predestination, and Faith is the effect of Predestination, *Act. 13. 48.* neither can it be meant of the Forknowledge of good Works, because these are the effects of Predestination. Likeways *Eph. 2. 10.* Neither can it be meant of the Foreknowledge of our concurrence with the External Call, because our Effectual Calling depends not upon that concurrence, but upon Gods purpose, and Grace that was given to us in Christ Jesus, *2 Tim. 1. 9.* By this Foreknowledge therefore is meant, the Love of God towards such whom he predestinates to be saved through Christ, becaule Knowledge in the Hebrew Language is taken for Affection, *Psal. 1. 13.* *Rom. 11. 2.* *1 Pet. 1. 2*

We may observe here, that all the Called of God,  
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are foreknown of him, that is they are the Objects of his Eternal Love, and this tells us, that their Calling comes from free Love and not from merite. 2<sup>d</sup>. It bids us conclude from our Calling that we are the Objects of Eternal Love. 3<sup>d</sup>. It lays, that if God Loved us from Eternity, he will Love us to Eternity. 4<sup>th</sup>. It says, that since God Loved us from Eternity we should Love him in time.

Next, Observe, that the Called are predestinated to be conformed to the Image of his Son, and this tells us, that Electing Love was towards Gods Elect, before they were considered as in Christ: nay the giving of them to Christ does lay, by the decree of Predestination, which as to our uptaking is revealed in the Scripture to be posterior to this Love, that the people of God were his by Electing Love, before they were given to Christ to save, *Jo. 17. 6*. And we see they were designed to be conformed to the Image of Christ after they were foreknown, And therefore that *Arminian* Tenet is false, that God can have Elective Love towards none, but such as he does foresee to be Believers: And this says next, that if God Love his people with an Love of Benevolence, before he consider them as in Christ by Faith, he will certainly Love such with an Love of complacency, as he actually in him by Believing.

Observe 3<sup>d</sup>. That God designs a Fraternity betwixt Believers and Christ, That is, that there should be a Communion of Natures betwixt us and him; he hath the same human Nature with the Children *Heb. 2. 14*. Like as they partake of his Spirit *Rom. 8. 9*. And this is appointed of God, 1. That there might be an Imputation of his Obedience and Sufferings to

us; because we are sib to him, 24. That we might claim with confidence the effects of his merite. And 34. That he might sympathizingly interceed for us. And 44. That we might with boldness employ him in all his Offices, as one we are so nearly related to. And 54. That there might be access to conform us to his Image, As the Text says, that is, to share with him in his priviledges here, and his Glory hereafter. And first we share with him in his Natural Sonship by our Adoption, *Gal. 4. 5.* 24. We share with him in his Justification, he was justified by his Resurrection, as our Sovery, *1 Tim. 3. 1st.* And we are justified through him, *Phil. 3. 9.* He received the Spirit from the Father as Spirit of Life, and we receive that Spirit from him, *Jo. 14. 19.* And 6. 57. He raised himself from the Grave by his own Power, we are to be raised by his Power, *Rom. 8. 11.* *Jo. 5. 28.* He went into Heaven and acquired an nearness to his Father by his own Blood, we acquire an access to Heaven by the same Blood, *Heb. 10. 19. 20.* He allows us a share of his Glory, *Jo. 17. 24.* This speaks out the Fathers Love, that advances us to partake of thir priviledges with Christ, and it exhorts us to be content with his Lot in this World, and to imitate his Virtues.

Observe, That Christ hath the preheminance, in respect of priviledges over all his Bretheren: He is the Natural Son, we are the Adopted Children; he received the Spirit above measure, we by measure; the Fountain and fulness of Life is in him, we have but a share of it; he was justified by his own Righteousness and Obedience, we by his; he got access to the Fathers Glorious presence by vertue of his own

Blood, we by vertue of the same, *Heb: 10. 19.* He rose by the Power of his own Spirit, we are raised by vertue of his Power: As to his personal Glory, it is greater nor ours, because he sits on the right hand of the Throne of Majesty, This tells us we owe him great Honour, Homage, Love, Esteem, and Dependence.

Observe, That Christ posseth with thir priviledges evidences himself to be Gods first born and Heir: what priviledges I have named do testify, that he is the Son of God, so that after Christs Exaltation, to deny hi Divinity, is an inexcusable Fault, and it is an inexcusable Inndelity in the Saints to deny their Adoption, while they feel in themselves an Communication of the Spirit of Life from Christ. And as thir Priviledges testify, that he is the Natural Son of God, so they testify that he is the Heir of all things; he is called here the First-born. The Father Loves the Son, and giveth all things into his hand, and this speaks our right to these Priviledges to be very firm, seing we have a right to them by his Testament, ratified by his Blood and Death.

*Verse 30. Moreover, whom he did predestinate, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified.*

Observe here, the Apostle clearing, That the Called, according to purpose, or the Predestinate Folks, their Afflictions must tend to their Good, because of this Argument, that Calling, Justification and  
Glory



Glory are the certain effects of Predestination, And therefore God in his Wisdom must order Afflictions, to as they must have a certain tendency to bring them to Glory at last.

Observe here, All the predestinate Folks are effectually Called, And therefore this says first, That none will win to Heaven but those that are Effectually Called, for Calling here goes before Glory, and such as are Predestinate to Glory, are Predestinate to Calling. 2/y. It says that the first clear discovery of Predestination is Calling, A Man cannot know his Election by any other evidence then by Calling. 3/y. It says that this is a sure evidence thereof. 4/y. We see that Calling being the effect of Predestination, and it being an irrevocable purpose; *Rom. 9. 11.* That Calling must as to its effect be irresistible. 5/y. We see that since Calling is the effect of Predestination, the Foreknowledge of our Calling cannot be the cause of it, and therefore our foreseen Faith cannot be the cause of our Election. And 6/y. Seing we see the Apostle proving that the Called according to purpose, are to be conformed according to Christs Image, that is, they are to share of his priviledges and Glory, he proves this I say, by that sure Link that Predestination puts between their Calling and Glory, which tells us that all Effectually Called do share of Christs Priviledges, and shall after share of his Glory.

The Text says, Whom he Calls he Justifies, this says there are none Justified till they be Called, and therefore the Antinomian Errour is reproveable, who say the Elect are justified from Eternity, Elect *Paul* before Conversion, was a Child of Wrath even as others

others, *Eph. 2. 2.* 2/y. This says, That presently upon their being Called they are Justified, and therefore their Justification is not delayed till they persevere in Good Works to the end of their Life, or else how should they rejoice in the hope of the Glory of God while they are in time. 3/y. If the Called Folks be justified, then they are in a state of Friendship with God, and therefore there is no Wrath in their most severe Lots. *Rom. 5. 7.* And they may with freedom use access to the Throne of Grace. 4/y. If the Called be justified, It says their Afflictions must tend to their Good, because when they know that Sin is pardoned, they cannot but be sure that God will bless their Crosses to them, and not make them a Curse. 5/y. If Called Folks be justified, they should have peace in their own Conscience, they may well be humbled for Sin, they should not have an Tormenting fear of Hell for it. 6/y. If the Called be justified, their Obedience should flow more from Love to God then from distrustful fears.

Now I clear that the Called are justified, That is, they are indemnified as to the punishment for Sin threatned by the Covenant of Works, and they have an unquestionable Title to Life; the reason is, because they have a right to Christs Obedience and Suffering; For the Father gives Christ to them for Righteousness, *1 Cor. 1. 30. 2 Cor 5. last.* And Christ ratifies the Gift of his own Consent, and seals his own gift and the Fathers Gift, by the Sacrament of the Supper. Now that the Called Man is justified appears, because the Called have Faith, and the Gospel-Promulgation secures, that all Believers are justified. 2/y. It appears that the Called

Man is justified, because God gives him of his Spirit, and we know that he gives his Spirit to none, but to such to whom he is reconciled. 3/y. The Called Man is justified, because he is Just, and that upon the account he has a sure interest in a perfect justifying Righteousness. It is a justifying Righteousness, if ye consider, 1/y. The compleatness of his Obedience and Sufferings. 2/y. If ye consider, That that Obedience and Suffering was for us, and not for himself. 3/y. If ye consider, that the Father appointed it to be so, 2 Cor. 5. *last*. 4/y. If ye consider, there were Grounds for this Appointment, viz. Christs sinness to us, and his consent it should be so. From this we inferr, that the Called, since they are justified, may bear the Calumnies of the World, and live in the Hope of the sentential Justification of the Judge at the last Day, seing they are Legally justified by Law, and that Law of his own Constitution.

Observe, All the justified shall be glorified, this Glory stands as to the Body in its Clarity, Immortality, Spirituality, and Power; As to the Soul, it stands in its Light, in its Life, in its Communion with God, and in its Joy and Comfort springing from all these. That Light is full and immediate, we see no more through a Glass darkly, but face to face: It is Eternal, our Sun will no more go down; that Life it is a Life on, from, and to God; it is full and abundant, there is a River of Waters of Life in Heaven; it is eternal as to its duration; that Communion we have with God is immediate, without Ordinances, there is no Temple in the New Jerusalem, Rev. :2. It is constant without interruption,

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we are made Pillars of the Temple of God, *Rom. 7: 10.* The Joys that follow thereon, are full and satisfying, constant and lasting, *Psal. 16. last.* Now this Glory, all the Justified shall possess it, as appears, by the linking of Calling Justification, and Glory together, and they are linked together by reason of Predestination, Christs Merits, and the Spirits Application. 2/y. It is sure by the nature of Justification, it being a Right to Life, also well as Immunity from Wrath. 3/y. It appears from Sanctification, which is a Preparation for Glory, and a Pledge of it. *Eph. 4. 30.* It appears from their Adoption, *Rom. 8. 17.* It appears from this, that the Gospel is the Rule of Judgement; the Word that Christ speaks, shall judge them at the last Day, *John 12.* It appears from the necessary Righteousness that is in the Judge. And Lastly, it appears from the Truth of God, and the Truth of his Promise.

From this we infer, that the Justified do share of Christs Priviledges here. such as access to God, seeing they are to share of his Glory hereafter, and partial Conformity with Christ in this World secures our total Conformity with him in Glory in the other. 2/y. This says that the justified are sanctified, seeing Sanctification must go before Glory, and it is Glory begun. 3/y. It says that the justified are sure of perseverance, seeing they that endure to the end must be saved, and none but they. 4/y. That since Glory is connected with Justification, we should hope for Heaven, wait for Heaven, and work out our Salvation with fear and trembling. 5/y. We should submit to the Cross, seeing this condition

is certainly abiding us. 6<sup>th</sup>. We should never be jealous that the Cross will tend to our prejudice, but believe it will tend to our profit, seeing God designs to bring us to Glory, for Grace must reign through Righteousness into eternal Life. And 7<sup>th</sup>. Ye would try your state to justification, as ye would try your right to Glory.

*Verse 31. What shall we say then to these things? If God be for us, who can be against us.*

**H**ERE the Apostle, by way of interrogating, what shall we say then to these things? inters the truth and sufficiency of the Comforts formerly laid down; because when he says, What shall we say to them, imports, that we can say nothing to them: And afterwards, from this he concludes a triumphant Desfiance, against all the Opposition that can be made to their Salvation under the Cross, and that is, because it appears by the Comforts formerly laid down, that God is with them; that is, God is Friends with them, they have fellowship with him, and he assists them against all the Opposition that is made to their Salvation.

Observe here 1<sup>st</sup>. That the Comforts formerly laid down, are real and sufficient, and that proven so by the Experience of all Saints. The Comforts formerly spoken to, are the Certainty of Glory, and its preterable Good to the Evil of Afflictions; that we are saved by Hope; that the Spirit helps our Infirmities, especially in Prayer; that all things work together.

together for our Good, especially Afflictions, and our love to God, and Calling according to purpose are Pledges thereof; that we are Predestinate to be conformed to Christs Image, and sharers of his Privileges; that Predestination has put a sure Connection betwixt Calling and Glory. From this I infer, that the Enjoyers of these Comforts are excusable for their being prevailed upon, by encouragements under the Cross. 2/y. This tells that Ministers, when they comfort People under Crosses, should afford them plain and unquestionable Grounds of Consolation, that cannot be contradicted, such as the Text lays here, we have nothing to say against,

Observe next, that the Enjoyers of these Comforts may conclude that God is with them; From this I infer, 1/y. That these Comforts are sure Marks of a state of Reconciliation. 2/y. I infer that there are certain Pledges of Divine Assistance, against opposition made to our Salvation. 3/y. I infer that they are real Evidences of Spiritual Communion betwixt God and us,

Observe 3/y. That while Saints are under the Cross, there is much opposition made to their Salvation; It's clear 1/y. By their Corruptions being irritated by the Cross. 2/y. By the Devils taking advantage by the Cross to tempt us. 3/y. It appears by the Worlds insulting over the People of God, while they are under the Cross. 4/y. It appears from the Challenges of Conscience, for sin that they are liable unto while under the Cross; This says that we have not only need of Patience to bear the Cross, but we have need of Watchfulness against that



that opposition that is made to our Faith under the Cross, and we had need to pray for strength against that opposition, much more than for Deliverance from the Cross.

Observe 4<sup>ly</sup>. That this Opposition is all successful, because it is limited by Providence, and we have strength afforded us by the Spirits Influence against it. Use, This is comfortable to People under long continuing Crosses. 2<sup>ly</sup>. This invites us to bring our Faith up to that, triumphantly to defy all the opposition that is made against it.

Verse 32 *He that spared not his own Son, but delivered him up for us all; How shall he not with him freely also give us all things?*

Here the Apostle, as he had in the former Verses comforted the Saints under the Cross, by telling them that God would secure and defend them from the evil of it, by giving them many sensible Supports for that end; So likewise in this Verse, he doth comfort them, by telling them of his readiness to confer Favours upon them, and this he confirms by the Love of Christ to them, and by the Love of the Father in giving Christ.

Observe. 1<sup>st</sup>. That there is an abundance of Spiritual Things that the afflicted Christian stands in need of: Here the Apostle says, they may expect an, *All*, of things; They have need of Pardon to be intimate to them, and that because the Cross is really an Effect of Paternal Displeasure, and People

ple under the Cross are ready to be jealous of Gods anger as a Judge. 2/y. They have need of Grace to prevent the irritation of their Corruption. 3/y. They had need of Patience under the Cross, because of the continuance of it. 4/y. They had need of Repentance, because the Cross leads them to it. 5/y. They had need of Comfort, because they are called to suffer with joy and cheerfulness under the Cross, also well as otherways. 6/y. They had need of Deliverance, to prevent their overwhelming under the Cross; and they had need of the Blessing of the Cross, to make it effectual for their good.

Use, This lets us see, how much we are in Gods Reverence, therefore we should be loath to offend him. 2/y. This tells us that afflicted Folks should be much in Prayer, for the supply of their wants, and other Folk should pray for them. 3/y. They are called to be very humble, seeing they have so great need of so many things in their afflicted Condition.

Observe, 2/y. That God is very ready to give bountifully to his People, in their afflicted State; As appears 1/y. By the compleatness of their Pardon, *Psal.* 85. 2/y. By the fulness of their Comfort, *2 Cor.* 1. 6. 3/y. By the sufficiency of their Grace against Temptations, *2 Cor.* 12. 8. 4/y. By their innumerable Deliverances, *Psal.* 71. 15. 5/y. By the seasonableness of these Deliverances, *Psal.* 45. 1. 6/y. By their unexpectedness, *Psal.* 126. 1. 7/y. By their Deliverance, being above their Merit, *Isay.* 57. 18. 8/y. By the Communication of Light to them, *Prov.* 2. 8. *Psal.* 25. 8.

Use of Reproof, for the narrow Thoughts we have

have of the Bounty of God towards us in our afflicted state. 2d. Use of Exhortation, to exhort us to have large Desires and Expectations, suitable to this large Bounty. 3d. It reproves us for repining under Crosses, seeing God puts us in that Condition, of purpose that we may be capable of having the Experience of the Expressions of his Bounty. 4th. Do not shift a Cross, seeing God can by the Expressions of his Bounty, make it both pleasant and profitable. 5th. Do not obstruct the Expressions of his Bounty by Unbelief, Impenitency, and neglect of Prayer. 6th. Labour to observe the Expressions of Gods Bounty, to confirm your Faith, to excite your Love and Thankfulness.

Observe 3th. That thir Expressions of Love are freely given, because they exceed and go beyond our Faith, *Psalm 31. 21.* 2d. They go beyond our Merit, *Isay 57. 18.* God will deliver us even when we are guilty of Treachery towards him, *Jer. 3. 20, 21.* This teaches us Humility and confidence in Prayer.

Observe 4th. All thir Expressions of Bounty are given with Christ, which holds out, that if we have an interest in him, we have an interest also in all these: all things are yours, and ye are Christs, and Christ is Gods, *1 Cor. 1. last, 2 Cor. 1. 20.* 2th. It imports, that Christ is the principal Gift, other things cannot be had without him, and if they could, they would not be sweet to us. 3th. When the Text says he gives us all things with him; it imports, that all the Expressions of his Bounty conferred on us in our afflicted condition, are given to us upon the account of his Merit, and not upon the account of ours

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Observe 5<sup>ly</sup>. The Apollles manner of Expression shewing Gods readiness to supply the need of his afflicted People on Christs account, in these Words, *He shall be not with him freely give us all things*, imports, that crossed Saints should have no doubt of Gods readiness to supply their Wants; This appears from his Faithfulness in keeping Promises. 2<sup>ly</sup>. The Unchangeableness of the goodness of his Nature. From his tender Sympathy towards his People in their afflicted condition, In all their affliction he was afflicted, *Isa. 63. 9.* 4<sup>ly</sup>. It appears from the great love that was vented in procureing them a Saviour.

Use of Reproof, to those that have hard thoughts of God, as tho he were unready or unwilling to supply their wants. Use of Exhortation, to conclude from hence, that what ever our Lot is, it is suited for us; This would make us love our God, and comply with our Duty and Cross, notwithstanding our Cross were against our Natural Humour very far.

Observe 6<sup>ly</sup>. That Gods giving up of Christ to Death, is a great Confirmation of the Fathers Love to us. In speaking to this, I shall clear first, in what sense it is, the Father did not spare his Son. 2<sup>ly</sup>. Why he is called his own Son. 3<sup>ly</sup>. In what sense it is said, that he delivered him up to Death. And 4<sup>ly</sup>. How all this is the very highest Expression of his Love.

For the First, The Father is said not to spare his Son, to hold out that our Salvation was so dear to him, that rather than it were not brought about, he was content to expose his Son to a state of Humiliation

ation for us; and this must be an Argument of great Love; It was great Love to design and bestow Salvation on us, but it was an greater Argument of Love to design such a Salvation for us, as would not be brought about, but by the Humiliation of his Son: and this tells us, we are still great Debtors to the Fathers Love, for it's impossible that we can express Love to him, as he hath to us. 2/y. It says, that as we are obliged to Christ, who by his Humiliation merited our Salvation, so so the Fathers Love likewise, who to make way for it, procured Christs Humiliation. 3/y. It says, there is nothing promised in the Covenant, but we may expect it from the Fathers Love, seeing Heaven it self, if it could have been given another way then this, had been an expression of Love below this expression of it. 4/y. If Love made him part with the Son for us, it saith, that there is nothing so dear to us, that we should not part with, to testify our Love to him.

2/y. He is said not to spare him, because after he had undertaken to be our Sovery, Justice exacted all the Penalty of him for the breach of the Covenant of Works, and for all our Sins, he forgave him nothing, *Isa. 53. 7*. It was exacted, and he Answered it, tho' these Words be otherways in our Translation; when Christ dyed, he said, It was finished, *Jo. 19. 30*. He suffered in his Soul, Body, and Name, The Lord withdrew his sensible Comfort from him, as appears by his crying My God why hath thou forsaken me, Devils vexed him, Men mocked him; From this, See 17. The greatness of Gods Love to us, that he would not divide the Legal punishment of Sin 'twixt Christ and us, but

would have him to bear it all. 2/y. We would read the greatness of Gods Love in the Extremity of Christ his Sufferings; And for this effect he oft considering 1/y. The painfulness of his Death. 2/y. The Ignominiousness of his Death. 3/y. It was a Curled Death, and he dyed in the account of many as deserving Death. and in the view of many. 3/y. Consider the trouble of his mind, *Jo. 12. 27.* It put him to that, what shall I say, He was exceeding sorrowful, *Matth. 26 38.* 4/y Consider his Prayers for relief; his sinless nature shunning this Cup; he that was so willing to suffer being put to that, tells us he was put to great Extremity. 5/y. Consider his Prayers, the fervour of them, *Luke 22. 44.* The frequency and shortness of them, and that he desired the Disciples to watch and pray with him: all that says, that he was sore put to it. 6/y. Consider that he stood in need of the confirmation of an Angel, *Luke 22. 43.* 7/y. The propheticall Expressions of the old Testament about his Sufferings says, he was in great Extremity, his being bruised, pouring out his Soul to Death, *I/ai. 53.* His Heart being poured out like Water, *Psal. 22.* That says he behoved to be in great Extremity.

Ulc. 3<sup>a</sup> If God spared not Christ, but put him to bear the whole Curse for his People, then they are to bear no portion of vindictive Wrath themselves. 4/y. If Justice spared not him, it will not spare others, that have no Interest in his Suffering. The Wicked and Unbelievers may expect the exact accomplishment of the Threatning. 5/y. Believers may venture on his Satisfaction. 6/y. Be affected with Sin, that procured this Extremity of Suffering. But



1/y. He is said to be his own proper peculiar Son, *Jo. 10. 34* 1 *Jo. 4. 10.* *Jo. 1. 8.* *Gal 4. 4.* And this was a great Expression of the Fathers Love, if ye consider that he was the Object of his Fathers Eternal Love, *Prov. 8.* 2/y. In that he gave up his own Son, He testified by this his design, to bring up his People to the Honourable state of Adoption. From this see, the necessity of our Salvations being brought about by Christ, and by no other, for no other was capable of the Work of Mediation but he, He had only Personal Dignity to make his Sacrifice of Value, He only had the Spirit to apply the purchases of that Sacrifice.

3/y. How the Father delivered him up to Death, This Delivery to Death is ascribed to the Father; by reason of his Decree that he should dye, 1 *Pet. 1. 20.*

2/y. Because it was by his Providence all that was inflicted on him, he had the main hand in inflicting all that punishment on him that he sustained, And that Providence had the main hand in Christs Sufferings.

Appears 1/y. In that he suffered not till the appointed time came, notwithstanding all his Enemies Malice:

The Scripture saith no man laid hands on him, for his hour was not yet come. 2/y. Scripture-Prophecy

about them tells us, that Providence ordered them. 3/y. Christs foreknowledge of them, *Jo. 18.*

4. 4/y. Enemies being limited that they could not do all they would, *Jo. 19. 36.* And Christ himself acknowledges this, *Jo. 18. 11.* And this was the reason, why Christ betook himself to Prayer under the Cross.

Use 1/y. If the Father was the main deliverer of him up to Death, see here the great intended end of Christs Suffering, was satisfaction to his Justice;

It was the Fathers Justice did pursue him; And that consideration is comfortable to us, and significative of the Fathers Love, that Justice did forbear to punish us, and did insist in the pursuit of him, 2<sup>ly</sup>. We see, that Justice may inflict punishment by Instruments, for Guilt, whether imputed or following upon personal Transgression, it was Justice delivered him up to Death, tho it was Men that were the instruments in inflicting of it: And this tells us that under all our sufferings from Men we should mainly look to God, for he hath the cheif Hand. 3<sup>ly</sup>. Since the Father delivered him to Death out of Love to us for our Salvation, there is no cause to stumble at this Providence, or strengthen Atheism thereby; If Gods designs in this Providence, and his Hand be overlooked, it seems a strange thing for such a person to be given up to the will of Men, but if the reason of this Providence be thoroughly considered, there needs none stumble at it. 4<sup>ly</sup>. if Christs sufferings were ordered by the Fathers Providence, then all the sufferings of his People must be ordered by the same providence. 5<sup>ly</sup>. We see in this Providence Gods Hand Christs Hand, and the Hand of the Wicked Instruments: God was Just, because he was imputatively Guilty; Christ kythed his Affection, in submitting to all that was inflicted on him, tho' he did not actively take away his own Life; but the Instruments were Wicked, because they did it to satisfy their Malice.

Now if ye would consider the Apostles reasoning hence, To confirm the People of God in his Love, it is very strong. 1<sup>st</sup>. Considering who he was, he was his own Son. 2<sup>ly</sup>. To what he was delivered,

it was up to Death. And 3/y. If you consider for whom, for Us, Worthless Sinful Creatures: All that makes it a High expression of Love.

Use 1st. To reprove those amongst Believers that doubts of his Love: For 1st. There are some that doubt of it, because he crosses them, but they would look to his defending them against the Snare of the Cross, and for his supplys of Grace under the Cross, and how necessary it is for us. 2/y. Some doubt of his Love, because they want Gifts, but alas Gods great Gift, is Christ to save; other Gifts are more significative of Love to others in the Church, then that they signifie Gods Love to thy self. To press the believing of this Love, Consider 1st. It makes you Love him. 2/y. It will make you construct well of his dealing, Charity thinketh no Evil. 3/y. It will make you very thankful for Mercies; For if thou think God Loves thee not, thou will be ready to think every thing a Snare to thee, and so will not be so thankful for it. 4/y. If thou believe his Love, thou will not be feared for the Aspect of an coming Cross, *Psal. 56 4*

Use 2d, Of Exhortation, Love the Father of our Lord Jesus, and express your Love. 1st. By Obedience. 2/y. By loving his spiritual presence in his Ordinances, see *Psal. 27. 4*. His Presence was Davids, One Thing. 3/y. By Loving them that are his, *Psal. 16*. My Goodness extends not to thee, but to the Saints. 4/y. Let your heart be warmed with Love to God under the Rod, *Heb. 12. 9*. 5/y. Grieve, For others and your own offending him. 6/y. Have nothing but what you can give it him, and bestow it for his use, Your Health, Time, Gifts,



Friendship in the World, Riches, study how all they may be employed for him, and his Glory. 7/y. Let Love make you willing to part, tho' it were with your Life to Glory him, seeing Christ parted with his for your salvation.

Ule 34. seeing the Father his Love, hath made our Salvation so easy. Then work it out with fear and trembling; He doth not require a conformity to the Law of thee, that thou may be saved, that he hath got of Christ, when he did not spare him; all the Conformity he requires is, in order to Thankfulness and by vertue of Christs strength,

Verse 33. *W<sup>h</sup>o shall lay any thing to the charge of Gods Elect? It is God that justifies.*

**H**AVING spoken elsewhere, to the Nature of Justification, that it does not stand in the infusion of Gracious qualities in the Soul, or in a persons conformity to the Law, In regard of our Actions. But it stands in an Absolution from the charge of the Law, for want of an Conformity to its precepts and comminatory parts. 2/y. As also having spoken to the compleatness of Justification, as it is an Absolution from any possible charge or clame that can be given in against us. And 3/y. To the sureness and firmness of it

Here the Apostle triumphs by Faith, as judging it so firm, As it cannot be quarrelled by any any time, upon just Grounds. But the Text supposes there will be Challenges of our Justification and these are the censuring World, the misinformed Conscience, and the Tempting Devil. And thus

our Justification is firm in it self, and objectively certain, it were fit we had an subjective certainty of it, that we may the more easily defend our selves against these Challengers. And for this effect, first we would be truly convinced of sin, *Psal. 32. 1. 1 Jo. 1. 7.* People that are either stupid in their Conscience or Extenuators of their Faults, rarely win to the assurance of their Justification. 2<sup>ly</sup>. We would not found this Assurance of ours upon a good lively frame, or upon some eminent assistance to do a particular Duty, or upon some singular returns of Prayer, or upon some signal external favourable Providence, but we would lay the stress of it upon this, that by Faith we appropriate to our selves the general grant of pardon recorded in the Gospel, *1 Tim. 1. 15.* 3<sup>ly</sup>. We would Labour to be of an Evangelical Spirit, and not of an Legal, *Phil. 3. 10.* 4<sup>ly</sup>. We should study sincerity, *Heb. 10. 22.* The true Heart there is joined with an Heart sprinkled from an Evil Conscience. And 5<sup>ly</sup>. Make it your work to walk after the Spirit, *Rom. 8. 1.*

The Apostle addst two Grounds, upon which he founds the sureness, of our Justification, One is taken from its Author, it is God that justifies, the other is taken from the subjects of this privilege, the Elect.

For the first, Gods being the Author of Justification, that contributes to its firmness: And first consider his Relation that he stands in towards the justified, he is their Ruler by Laws. and their supreme Judge. 2<sup>ly</sup>. Consider the hand he has to their particular Justification. 1<sup>st</sup>. His Infinite Wisdom found out the Method of it, *2 Cor. 5. 17.* 2<sup>ly</sup>. Christ

Christs Resurrection. says he approved it. 3<sup>ly</sup>. In the word of the Gospel he recommends it to us, as a way to make use of, *Rom. 3. 25. 1 Cor. 1. 20.*

Use, since God Justifies, the People of God may contemn the Worlds Censures, the Devils suggestions, and the groundless Challenges of our own Conscience.

When he adds, that it is the justification of Gods Elect, he holds out. First, The freedom of it. 2<sup>ly</sup>. The continuance of it, it is a state of standing favour, it is called the Grace wherein we stand. *Rom. 5. 1.*

*Verse 34. Who is he that condemneth? It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us,*

**H**ere the Apostle comforts the Afflicted, Persecuted Christian with this, I hat not only he can Answer the Law-Charge, but also with this, that he is free from a Condemnatory Sentence by the Judge. This freedom does appear from these considerations. First, Christ is the Judge. 2<sup>ly</sup>. The Gospel, and not the Law is the Rule of Judgement, *Jo. 12. 48.* 3<sup>ly</sup>. Consider the qualities of their Pardon, it is total, irrepeatable, well confirmed by Christs Death, the Oath and promise of God. 4<sup>ly</sup>. Look to the satisfaction, on which this Remission is founded: it is compleat in its Nature, exactly Answering all the comminatory parts in the Law, He exhausted the whole Curse, *Gal 3. 14.* The punishment



ment of all our sin was laid on him, *Iſa. 53. 6.* The Expiatory Vertue of the Sacrifice was perfect, *Heb. 10. 14. & 1. 3.* 2<sup>ly</sup>. This Satisfaction was Gods choice, *Heb. 10. 6.* 3<sup>ly</sup>. God approves of it, *Eph. 1. 2.* This appears by his Resurrection, in setting him at his own right Hand. 4<sup>ly</sup>. Christ is an intercessor ready to vindicate it from all Aspersions of its insufficiency for us. 5<sup>ly</sup>. The Father declares, that this Satisfaction is ours by Right.

Use, to reprove the People of God, that have a slavish fear of Condemnation; This arises either from our ignorance of the forementioned Grounds, or our unbelief of them. Or 2<sup>ly</sup>. It arises from our Conscience accusing us, for our great sins before Conversion, or for them after Conversion, or from our declining from a good frame. Or this fear of Condemnation may arise from some singular Cross that we are under, or from the frightful Apprehension we have of Death: This misbelieving Fear, brings us under a Spirit of bondage, through the fear of Death, and makes us neglect our duty of longing for Christs second return.

Use of Exhortation, to the confidence of Absolution at his 2<sup>d</sup>. Coming, and if we would have this confidence at his coming, labour to keep the Anointing with you, labour to abide in him, *1 John 2. 17, 28.*

Observe next, that this freedom from Condemnation, belongs only to the Called, the Elect of God, for of such only doth the Context speak; the unconverted Folks are under Law-Wrath, *John 3. last.* and their contempt of the Gospel brings them more under condemnation, *John 3. 19* Neither can

it be otherways, because these that are uncalled have no interest in Christs Person, and so cannot, with Paul, have fellowship with his Sufferings; for it is only our effectual Calling, that brings us to a fellowship with Christs Person, 1 Cor. 1.9. This reproves the unconverted for wanting the fear of Condemnation; this Security arises from a stupidity of Conscience not accusing them for sin. 2<sup>ly</sup>. It arises from the abuse of their Prosperity, or it may arise from their leaning to their Morality, or to the efficacy of Gifts, or to their leaning to a great Name amongst the Godly: To such Persons ordinarily the Gospel-Offer is very unfavorable, because they cannot see their need of it, and ordinarily such Persons are surprised with horrible Awakenings of Conscience under great Crosses, or at the hour of their Death.

Directions, how secure People may win to an awakening 1<sup>st</sup>. They would examine their Life by the Rule of the Law. 2<sup>ly</sup>. They would be at considering the old Covenant of Works. 3<sup>ly</sup>. They would consider, that not one Word of the Gospel confirms their Security. 4<sup>ly</sup>. They would consider that Justice spared not Christ, when he was imputatively guilty. 5<sup>ly</sup>. They would consider, the Gods Holiness, Justice, and Veracity, and his respect to the Glory and Credit of the Redeemer, and gages his Wrath to pursue the rejecters of Christ. 6<sup>ly</sup>. We would consider the Marks of Gods indignation upon the Souls and Bodies of Men, upon insensitive Animals, and upon the Works of Creation, which are imprinted upon them for sin; This will give them a visible Evidence of Gods hatred at sin; This may secure expected Punishment from God,

If Grace prevent not, 7ly. They would retire themselves from the Worlds noise. and make a Reflection on their inward Temper, and beg the convincing Spirit of God, to through the Work of Conviction on their Heart.

The Apostle, in laying down the Grounds upon which Faith triumphs over the fear of Condemnation, holds out these four, *Viz.* Christs Death, Resurrection, Session at the Right Hand, and Intercession. Christs Death may well be a ground of freedom from this fear because 1st. It was the Punishment threatned in the Covenant of Works against our sin, and he never having been a transgressor of that Covenant, (for he never personally transgressed it,) neither could *Adam's* Transgression be imputed to him, because he sprang not from him by the way of natural Generation, I say, he being thus Innocent, his Death behooved to be a dying in our stead. 2ly. This Death may free us of this fear, because he endured the Spiritual Death, threatned in the Old Covenant, he took it off us, and laid it on himself; he suffered in his Soul also well as in his Body, as Witnesseh the History of his Passion, which shews us that his Father withdrew his Comforts from him, when he cryed out, *My God, Why hast thou forsaken me?* And likewise it tells us, his Soul was subjected to Trouble, to Soul-Grief, Fear and Agony. 3ly. His Resurrection is a good Ground to secure us against this Fear, because it is the Fathers absolution of him as our Soverry. 4ly. The Session at the right Hand, secures us against this Fear, because it is a Preludium of his being Judge, and a certain Pledge given him of the Father, of his



his total Victory over all the opposition made to his Peoples Salvation, *Psal.* 110. 1. Likewise it is a further Testimony of the Fathers acquiescing in that satisfaction he payed to Justice for the sins of his People, *Heb.* 1. 3. 4/y. His Intercession secures us from this fear, because it is a Ground that may sufficiently comfort us, by assuring us of the continuance of our Friendship with God. and our standing in our justified state, notwithstanding of our daily sinful infirmities, *1 John* 2. 1, 2.

But because this Text speaks of the great Articles of our Creed, we would infer some comfortable Interences from them: And 1/y. From his Death, infer the greatnels of his Love to us, *John* 15. 12. 2/y. Infer the strong Confirmation of the new Covenant, therefor his Blood is called, The Blood of the New Testament, in the Institution of the Sacrament. And 3/y We see the Truth of the Divine Threatning in the Covenant of Works, because he bore the same Punishment for kind, that was threatned in that Covenant. 4/y. We see the care that Christ has to remove the fear of Death from us, *Heb.* 2. 15. 5/y. We may be assured that a living Christ will save us, since he dyed to reconcile us to God, *Rom.* 5. 10. 6/y. We may expect the total Crucifixion of the Body of Sin and Death, by the diligent use of the Means of Mortification, since he dyed to procure the same, *Rom.* 6. 6. 7/y. We see the Fathers good Will to conterr the Covenant-Good on us, since he exposed his Son to Death, to make way for the same.

From his Resurrection infer, since it was the first step of his Exaltation, after his self denying Obedience

ence. *Phil. 2.* We may see from this the Fathers readiness to reward the self-denying Obedience of his People. 2<sup>ly</sup>. We may see a Confirmation of his being the Son of God from it, *Rom. 1. 4.* 3<sup>ly</sup>. We may see the Fathers care to vindicate him from the Calumnies that were laid on him, he was reckoned to be a Blasphemer, and a false Teacher; God raised him from the Dead for a vindication from these Calumnies. 4<sup>ly</sup>. We may infer we have sufficient Ground to expect our Spiritual Life from him, *Rom. 6. 11.* 5<sup>ly</sup>. We may expect the Resurrection of our Body from him, seeing his Resurrection was a Pledge of our Resurrection, *1 Cor. 15. 20. & 23.* 6<sup>ly</sup>. From this we may infer, that we have an good Ground for our Faith of Justification, through Christ, because he raised him from the Dead, to give us assurance of his Absolution, as our Sovereignty, *1 Pet. 1. 21.*

From Christs Session at the right Hand, infer 1<sup>st</sup>. That we should set our Hearts on things above, where he is, *C. 1. 3. 1.* 2<sup>ly</sup>. That we should cast the Anchor of our Souls Hope within the Veil, because Christ the Forerunner is there, *Heb. 6. 20.* If he be there, he'll fetch us to himself, that where he is, there we may be, *John 14. 2, 3.* 3<sup>ly</sup>. From this we have a further confirming Ground for the answer of a quiet and peaceable Conscience, notwithstanding of sin, *1 Pet. 3. 21, 22.* 4<sup>ly</sup>. We may expect for our Consolation, the Mission of the Spirit of God to us, *John 16. 7.* for he goes to Heaven for that end, *Acts 2. 33.* 5<sup>ly</sup>. We may securely expect that all things will be managed for the safety of the Church, seeing this Session at the right Hand, includes in it, a  
Power

Power over all Flesh, that he may possess these he has given him with Eternal Life, *John 17. 3.* We need not fear any opposition made to our salvation, seeing the frustration of that is included in Christs sitting at the right Hand, since the Father gave him that Session at his Right Hand, as a Pledge of that total Victory over all our Personal Enemies. *Psal 110. 1.*

From Christs Intercession the People of God may expect that Spiritual Benediction, spoken of *Numb. 6. last verses.* They may expect the Unity, the Preservation from the Evils of the World, and the several other things prayed for in the 17 of *John*; They may expect Grace and Mercy to help in time of need, *Heb. 4.* They may expect perfect Salvation *Heb. 7. 23.* They may expect the presenting of their imperfect Prayers to God; *Rev. 8. 3.* He offers up the Incense of the Prayers of the Saints; The Church may expect his intercession for them, while they are in a Low Condition, *Zech. 1.*

This Intercession will be prevalent, 1<sup>st</sup>. If ye consider his Sympathy, *Heb. 4.* 2<sup>ly</sup>. Consider, he is called the High-Priest in the New Testament, inaugurated by Oath, *Heb. 7.* it is founded upon Blood. Next, it is founded upon the Promise made to Christ and the Promise made to us; Likewise, it cannot be but prevalent, because of the great Affection the Father bears to the Son, and if ye consider that Mystical Union, that is 'twixt him and us.

Use of Consolation, 1<sup>st</sup>. To such as are at a distance from God, and have not clear views of him. This High-Priest is appearing before God, and is at no distance from God. 2<sup>ly</sup>. It's comfortable to such



as are jealous that God may forget them, but this Intercession secures the contrary, because this true High-Priest carries the Names of the true *Israelites* upon his heart before the Lord; for he is the truth of that *Levitical Priest*, that had the Names of the Twelve Tribes of the *Israelites*, written on his Breastplate. 37. It is comfortable to those that meet with Satans Temptations, because he prays for such, that their Faith fail them not, *Luke 22. 32.* 4ly. It's comfortable to such as miss the Spirits Presence, *John 14. 16.*

Verse 35. *Who shall separate us from the Love of Christ? shall Tribulation or Distress, or Persecution, or Famine, or Nakedness, or Perill, or Sword?*

Verse 36. *As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.)*

Verse 37. *Nay in all these things we are more than Conquerors, through him that loved us.*

**H**ere the Apostle prevents another Discouragement, arising from Trouble: He had prevented Discouragements arising from Sin in the former Verses; And now he prevents a Discouragement, arising from fear, that our Trouble may draw us from the Love of Christ. The Question here proposed anent it, imports a strong denial, that any Trouble will drive us from the Love of Christ: And this

this is clear, that through Christs Assistance we are more than Conquerors: The Apostle adds a Description of Christ from his Love, to hold out, that Love is the Principle of Assistance: and he wills us to be assured of his love to us, by proposing his own Example to us to imitate: *Paul* was Assured of his love to him, as the last Verse in the Chapter sheweth.

Observe 1<sup>st</sup>. here, That the People of God are subject to all the Evils here enumerate. And 1<sup>st</sup>. To Tribulation, which is taken for Distempers and Pressures on the Body; the Reason of it is, 1<sup>st</sup>. To humble them under these Notes of Respect, God puts on them, as *Hazekiah* was, *Isa.* 38. 2<sup>ly</sup>. To try their Patience, *Job* 2. 3<sup>ly</sup>. To excite Repentance, *Psa.* 38. 4<sup>ly</sup>. To set them to Prayer, *Psal.* 6. 5<sup>ly</sup>. To presignifie their Mortality, and to make the Work easier to them. 6<sup>ly</sup>. That they may have an entire Faith in God, *2 Cor.* 1. 12. And Lastly, that God may give them fresh Experiences of his Support and Relief.

Use, Improve all the Distempers of your Bodies for these Ends.

Observe 2<sup>ly</sup>. That the Godly are subject to Distress or Anguish of Mind, that is, Perplexity arising from a doubtfulness about our delivery, and the methods of it; This is done by God, that the Delivery may be seen the more to be of him, see *Exa.* 14. 2<sup>ly</sup>. He tryes them with this, to try whether their Faith be grown stronger, or not, with their former Experiences, see that same Text. 3<sup>ly</sup>. That they may prize their Delivery the more, *Hazekiah* was oppressed with his sickness, and when he was

delivered, he could not express the greatness of the Sense he had of it. 4ly. He brings his People to this pass, to try if they rue their former Religion, *Hekiah* was tryed; whether he rued his Reformation, by the *Assyrian* Invasion, 2 *Cbron.* 32. 1. 5ly. He does it to make them fervent in Prayer, 2 *Cbron.* 20. 12. 6ly. To try their Integrity, whether they shall take unlawful Ways for their Relief, 7ly. This is to make them not to trust in their own Wisdom, but in Gods, 2 *Cor.* 1. 8 9. And 8ly. This is done to punish their sin, *Isa.* 59. 10, 11, 12.

Observe 3ly. The Saints may meet with Exile or Banishment, the Word here translated, *Persecution*, may be meant of Expulsion from the Society, whereof they are Members. This is caleable to the Saints; as witness the case of *David*, and of the Captives in *Jeremias*'s days; God tryts them with this, 1st. To awaken their longing after the Ordinances, *Psal.* 63. 8. *Psal.* 42. 2ly. To punish the Wicked with the want of their Company. 3ly. To convert the Elect where they go, *Acts* 11. 19. *Isa.* 66 19. 4ly. To fit them for great Services, by accustoming them to bear hardship, as he did with *Moses* and *David*. 5ly. To make them to be denied to their Relations, and to be strangers on the Earth. 6ly. That they may have Experience of Gods Fatherly Provision of them, in such a case.

Use, If this may be their case, prepare to meet with it; and for this effect, use your Liberty, and the Company of your Friends edifyingly, that when you are in Exile, you may bear off your Conscience-Challenges for abuse of Mercies. 2ly. Use the World as an strange Place, and make Heaven your Home.



3/y. Labour for Communion with God, that when you want the Company of your Friends, you may have Gods Company to make it up. 4/y. In the midst of your Prosperity, acquaint your self with the Life of Faith, and Dependence upon God, that when ye come to straits, that life may be the more easy to you. 5/y. Acquaint your self with the comfortable allowances of Gods People under Exile. As 1st. He supplies the want of Ordinances to them, *Ezek. 40. 16.* 2/y. He provides Friends to them where they go, as he provided to *Joseph* and *Daniel*. 3/y. He supports them under that case, *2 Cor. 4. 9.* 4/y. They are sure of a Recompence, *Mat. 19. 29.* 5/y. He sanctifies that condition to them, *Jer. 24. 7.* 6/y. He renews the sense of their Interest in Gods Covenant-Promise, *Gen. 28.* And discovers more of the Secrets of the Covenant of Grace, than at any other time: See his dealing with the Captives in *Babylon*: and sometimes he gives them a foresight of the future State of the Church, as he did to *Daniel*.

Observe 4/y. That Gods People may be tryed with Famine. God does this 1st. To punish Sensuality, *Lam. 4. 5.* 2/y. To humble them, and to prepare them for Plenty, *Deut. 8. 3, 6.* 3/y. To try their Faith and Integrity, as it was with Christ in the Wilderness. 4/y. To depend more upon Providence than to trust what they presently possess. 5/y. That they may have experience of Gods blessing their little.

Use. Be comforted under this case, when ye fall in it. For 1st. Christ was in this case, that he might Sympathize with you. 2/y. This case may

vent the Snare of Plenty. 3/y. It may be the occasion of some extraordinary Way of Gods providing for you, for it may be an occasion of Gods giving them an experience that he blesses their little.

Observe 5/y. They may be tryed with Nakedness, 2 Cor. 11. 27. Heb 11. 37. And this teacheth you not to be Prodigal, as to cloaths, ye know not what may come. 2/y. The People of God may be comforted under this Lot, because it's not a singular case. 2/y. They have Christs Righteousness to cover their Spiritual Nakedness, and may expect the Garment of Immortality.

Observe 6/y. They may meet with Perils, that may put their Life in hazard to be taken away suddenly, 2 Cor. 11. 26. And this reproves the vulgar, who censures the state of the Godly, upon the account of their meeting with thir Perils, see Acts 28. 4. 2/y. It says, the state of the Saints is secure, tho they should suddenly be taken away. 3/y. It bids them prepare for Death, lest they be surpris'd with it. 4/y. It bids them be thankful for the continuance of their life, seeing they are lyable to so many Perils as may take it away.

Observe next, The Saints may be tryed with the Enmity of the Powers of the World against them, this is meant by the Sword, and this is done for the greater Tryal of the Saints, that they may suffer in their Name, also well as in their Body; for when the Powers of the Earth persecute them, they pretend their being guilty of Crimes, that they are innocent of. The Apostle insists in this Tryal, by citing the Experience of the Saints, in Psal. 44. The Words are, as it is written, *For thy sake we are killed*

*all the day long, we are counted as sheep for the slaughter.* In which Words, we may see, 1<sup>st</sup>. That the recorded Persecution of the Saints in Scripture, is a great comfort to the Saints when they are persecuted. 2<sup>ly</sup>. We may see that the Powers on Earth may take away the life of the Saints, for adhering to the Truth; The Reason is, because Gods Truth will not let them sin without a Witness; it awakens their Conscience against them. These Prophets tormented them that dwelt on the Earth. *Rev. 11. 2.* They persecute them, because they oppose their wicked political Designs, as *Jeroboam* persecuted *Amos*. God permits this, that Persecutors should witness to them, to the End, that Persecutors their Enemies should be better discovered, and their Cup the sooner filled, that the Saints Faith may be better tryed and their Corruptions more purged, and they made more heavenly, and that Hypocrites may be purged out of the Kirk, by the soreness of the Persecution, and that the Power of God may be more seen in enlarging of his Church under that Persecution, as it was seen in Egypt, and in the Primitive Times.

*Use,* Since this is caseable, Gods People would be comforted under this Providence, by these Grounds. 1<sup>st</sup>. It is an honour, that they are to co-witness with Christ to the Truth. 2<sup>ly</sup>. Truth will receive no Damage by this, it's more cleared and confirmed, the Church receives no damage by it, it's more purified and enlarged; the Godly receive no damage by it, for they are born up, *Luke 21. 14, 15.* The Lord takes this way, for to chastise their sin, and that tends in the hinderend for their honour, and



he lets them not want comfort, and by this they have a great evidence of the soundness of their Grace,

Next, From this Citation, that we are killed all the day long, There is imported, 1<sup>st</sup>. That Persecutors Malice is not soon satisfied, the constancy of Saints irritates their Malice, and former Acts of persecution gives the Devil access to hurry them to more, and they foolishly dream, that a continued persecution will reach their end. 2<sup>d</sup>. We see, that God may permit the Persecution to last a long time, for the filling up of the number of his Witnesses. And 3<sup>d</sup>. We may see that the Lords People may ly under an uninterrupted Persecution for a while, to force them to Self-denial, and Heavenly mindedness, for when Persecution relents, they begin to make the World their Home again.

Next. It tells us, that Persecutors, when they inflict the greatest Miseries upon the Lords People, they do it with great Contempt, they count them as Sheep for the slaughter. Their Power makes them proud. 2<sup>d</sup>. The Saints mean condition in the World, makes them contemn them. 3<sup>d</sup>. The Pretences they have for the justness of their Persecution makes them think light of them.

Use, Saints would bear this contempt, and would comfort themselves with this, that in Gods sight their Blood is precious.

Observe next, That the People of Gods Tryals, tempts them to quite their love to Christ; it appears, because, unsound Professors quite their Love under such Dispensations, *Mat. 24. 12.* They are strong Temptations to break our Love, because, it's usual with us to judge of Christs Love, by his external

nal favourable Dispensations towards us, as also they tempt us to cast away our confidence, and so they tend to weaken our Love.

*Use* Is, that we should fortifie our Love to Christ, under these Dispensations of Affliction, because it is much put at, and this may be done by living by Faith, and upon the Hope of Heaven, and by studying Self denial to our Ease and Interests in the World. 2ly. By this ye may know, whether your Troubles or Afflictions hurt you, or benente you, whether they do crush or encrease your love; Encreased Love hath Zeal with it, for the Publick Good, Repentance for formerly committed Guilt, and much Longing after Communion with God; when Love is weakened by Crosses, it makes us dislike the Lords Way, because of the Cross, and rue our Religion, because the Lord disappoints our foolish Expectation from the World.

As for the last thing, That over all these Crosses the Saints are more than Conquerours, It will appear it ye consider the Advantage that the Church has in general, of all these Afflictions and Persecutions. 1ly. Because it tends to the Churches purifying from Hypocrites, *Eccl. 4. 20. 38* 2ly. It contributes to the Churches Unity, *Acts 4. 32* 3ly. It contributes to the Addition of new Members to the Church, *1 Cor. 16. 9* 4ly. Truth is more cleared and confirmed, by the diligence and painfulness of the persecute Members of the Church. 5ly. The Enemies of the Church, are convinced more in these times of Gods owning of the Church, *Rev. 3. 9* 6ly. Persecution makes way many times for the Churches Resurrection, *Isa. 4. 10*. The Reason of this Deliverance

liverance is, because God dwells in his Church, *Psal.* 46. 5. The Bulw was not burnt, because God dwelt in it, *Exod* 6.

Use, This may satisfie us as to that Providence of God, in putting his Church under Persecution. 2/y. It reproves them that repine at this Providence, and scarr at it.

But 2/y. Private Christians are more than Conquerours in their Persecutions; if ye look to the Advantage they meet with under that Dispensation. As 1/y. They are more purged from sin, *Dan* 10. 35. 2/y. Their Faith is more established in the Doctrine of the Gospel, *Acts* 2. 42. Greater affection to the Means of Grace, *Ibid.* More of the Joy of the Holy Ghost, *Acts* 13. *last.* They are more weaned from other Helps, and lean to God, *Psal.* 44. 8. Their Love is warmed to Christ, *1 Pet.* 1. 7, 8. They have a more Publick Spirit, *Psal.* 137. And 2/y. As their Advantage is greater, so Satan is much disappointed of his intendment by Persecution, whereby he intends to ruine the People of Gods Faith, but that fails him; to make them rue their Religion, and others be hardened in their rejecting of it, and so does that fail him also; and likewise that of his, to make the Saints Life bitter with Persecution, but the sweet Joy they meet with, makes him get a disappointment there. The Reason why the People of God are more than Conquerours is, because of the influence of Christs Life upon them, *2 Cor.* 4. 8. 9.

From this, that they are said to be more then Conquerours, We may see, that the People of God have their own difficulty in this Contest, and no wonder because of the greatness of their Afflictions, that they are



are without Interruption, and of long continuance, and without the appearance of an outgate, *Isai. 42. 27.* They are chastisements for Sin, *Heb. 12.* They surprise them, as they did *Job.* they irritate our Corruptions, therefore called Temptations, they are such Crosses as readily we would never choose, therefore our Self-denial is most tryed with them, where there is an conquest, there there hath been a contest. This tells us, that the Christians Life is not idle, but a fighting Life under the Cross, it is much to the Christian to overcome his Unbelief, Impenitence, Selfishness.

Use 2d. Of Consolation, Albeit the Christian hath his own difficulty in this Fight, yet he is more than a Conquerour, that is, his Victory is not dubious, but manifest; for albeit he has his own fight of Unbelief and Impenitence, yet the Devil is evidently disappointed, and this Victory cannot be lost again, it is a sure continuing Victory; for whatever scaith the Church, or the People of God may receive by a particular Assault from a Cross, yet it is very sure, they shall have the full and absolute Victory in the close.

Verse 38. *For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come,*

Verse 39. *Nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord.*

**H**ERE the Apostle brings in his own perswasion of Gods Love in Christ Jesus, that others may imitate him; for this perswasion is for Imitation, as appears by his making the constancy of Gods Love not a peculiar priviledge to himself, but common to him with others, see Verse last, He proposes I say this perswasion of Gods Love in its constancy, to clear, that Believers need not fear the want of Assistance to make them overcome all their Tribulation; constant Love, will make constant Assistance for constant Victory. And this perswasion is not conjectural, but a certain Assurance, as appears by the Greek word here translated *Perswaded*, 27<sup>im</sup>. 1. 12. 2/y. His particular enumeration of these things, that might make an alteration of Gods Love towards him, And by the Ground of this perswasion, It's the love of God in Christ, and therefore must be constant.

First then consider, How God persuades his People, of his Love. 2/y. When he doth it. And 2/y. How Gods People may come by this perswasion.

First

First, He does perswade them, by giving them the Spirit of filial Prayer. *v. 15. 16.* 2<sup>ly</sup>. By enabling them to apply the promises, *Eph. 1. 13.* 3<sup>ly</sup>. By letting them see, that Christ dyed for them in particular. *Rom. 5. 8.* 4<sup>ly</sup>. By assuring them of through-bearing Grace, *1 Tim. 4. 18. 2 Tim 4 12* see the Text. 5<sup>ly</sup>. By perswading them of the pardon of their Sin, *Psal. 22. 5. Hosea 14. 4.* And 6<sup>ly</sup>. By discovering the reality of their Grace, under the great Trials. And 7<sup>ly</sup>. By letting them see their Election and their Effectual Calling.

2<sup>ly</sup>. As for the time, in which he gives this perswasion. 1<sup>st</sup>, It is when they are deeply humbled for their own Sins, and the Sins of others, *David 9.* This is to keep them from fainting, and to perswade them their Humiliation is accepted of God. A 2<sup>d</sup>. time is at their Conversion, *Eph. 1. 13.* And this is to engage them to the way of God, finding it sweet and to comfort them under the mean measures of their Mortification. A 3<sup>d</sup>. Time is, When they are under pressures of Wrath, *Psal. 32. 5.* Because their Faith cannot be kept up under the External Promise, as *David's* Faith could not be kept up by the Promise made by *Nathan*. A 4<sup>th</sup>. Time is, When they want the Ordinances, and that grieves them, *Psal. 63. 3.* A 5<sup>th</sup>. is, under the Cross, *Rom: 5. 3. 5.* That they may contemn the hard Censures of Men, and that they may know, that even Godliness wants not its advantage, even in that Lot. A 6<sup>th</sup>. Time is, When he puts them to some hard Task, *Job. 1. 2, 3, 4, 5.* A 7<sup>th</sup>. Time is, When he is about to let the Devil loose to Tempt them, *Abath. 3. last*, Compared with *4. 1. and 2.* An 8<sup>th</sup>. Time



Time is, When they pursue it earnestly, by extraordinary Diligence.

Directions, How to come at it, are. 1<sup>st</sup>. Labour for Sincerity, *Psal.* 36. 10. 2<sup>ly</sup>. Entertain the motions of the Spirit, and give them ready Obedience, *Rev.* 3: 20. 3<sup>ly</sup>. Be tender of your walk from Love to God. *Jo.* 14. 21. 4<sup>ly</sup>. Be much in Loving your Bretheren, *Jo.* 15. 10. 12. 5<sup>ly</sup>. Beware of Declining. *Jude* 20. 21. 6<sup>ly</sup>. Be much in Exercising Grace. *Cant.* 5, 1. 7<sup>ly</sup>. Beware of hardness of Heart, *Isai.* 63, 14. Beware of deadness of Spirit, *Psal.* 85. 5 6. Beware of Graces decay, and Corruptions growth, *Isai.* 66. 6.

We should endeavour after this perswasion of Love, Because we can neither bear our Cross, nor be willing to dye without it; we cannot with confidence and courage look to the Obstructions that ly in the way of our Salvation, See the Text. Without it we cannot serve God from Love, and our duty will not be sweet, without it.

For the Evils, that seem to obstruct the Love of God, The first of them is Death; where we see that the beloved Believer must go through Deaths Tryal. 1<sup>ly</sup>. When it is so, he is tempted to doubt of the Love of God. 2<sup>ly</sup>: Tho he be tempted to doubt of Gods Love, he should be confident of it, notwithstanding of Death.

For 1<sup>st</sup>. They must go through Death, for hereby he will try their Faith of an other Life, by putting this Veil of Death 'twixt it and us. 2<sup>ly</sup>: To conform them to Christ, who by Death entered to Life. 3<sup>ly</sup>. He will keep Election and Reprobation as a secret in this life. 4<sup>ly</sup>, To testifies his Displeasure

sure at Original Sin, *Rom.* 8, 11. And because Death here is meant of Death inflicted by persecution, therefore they must go through it, 1<sup>st</sup>. That they may be Witnesses to his Truth, and render Persecutors inexcusable for rejecting of it. 2<sup>o</sup>. For the Tryal of their Self-denial, Love and Faith.

And if this be so, Then the People of God should labour to prepare for Death; and for this effect labour first for Self-denial, *Luke* 14, 26. 2<sup>ly</sup>. Labour for Sobriety, that with ease ye may part with the Worlds Contentments. 3<sup>ly</sup>. Labour for a Heavenly life, that ye may be willing to dye, that ye may get more of it. 4<sup>ly</sup>. Labour to be wearied of a Body of Death, *Rom.* 7, 1<sup>st</sup>. 5<sup>ly</sup>. Labour for the Faith of Immortality, *2 Cor.* 5, 2.

Second Observation is, It is hard to believe Gods Love in Death, 1<sup>st</sup>. Because it is a Cross we have a strong Aversion from; It being the dissolution of Nature, and a parting with our dearest Enjoyments. 2<sup>ly</sup>. It appears to have something of Gods displeasure engraven on it, *Isa.* 38. 3<sup>ly</sup>. It's a separation from Communion with God by Ordinances, *ibid.* v, 11. 4<sup>ly</sup>. It's attended with the clearest conviction of guilt, and represented as an immediate forerunner of Judgement.

Use is, That we would not wonder, to see the People of God hardly put to it at Death.

Next, the Lords People should not question his Love, Because 1<sup>st</sup>. He hath appointed all to Dye, and so cannot say that he loved none: 2<sup>ly</sup>. Christ has Dyed, to take away the Sting out of thy Death, and to sympathise with thee in it.

Use is, That we would endeavour to believe the love

because of God even even in Death; And for this effect,  
 first remember the experience of Gods goodness to  
 thee in thy life, *Psal: 23.* 1/y, Consider, that tho thou  
 rend, ye, thou may have fellowship and Communion with  
 God, and more after then before, *Phil 1, 23.* 2 *Cor:*  
 Faith 7. 8. 3/y, Consider the goodness of that God, that  
 thou hath the keeping of thy Soul, he is Faithful, 1 *Pet.*  
*1, 5.* 4/y, And a powerful Keeper, 2 *Tim: 1, 12.*  
 5/y, Consider God is present with his People at  
 Death, *Psal: 23.* 6/y, Take up Death as the Scrip-  
 ture represents it, As a Rest, *Rev: 14, 13.* From the  
 labour and toil of Duty, From bearing Crosses on  
 our Names, Persons, and Goods, from the Cares of  
 the World, from the fears of committing sin, and of  
 coming Crosses, from doubts of Gods Love, and  
 fighting against Temptations, from Vexation and  
 seeking Contentments in this World, and from  
 Grievs from our Self-disappointments, and from the  
 Challenges of our Consciences. And lastly, It is a  
 Rest from sinning. 6/b, Direction, Labour for the  
 Testimony of your Sincerity, as *Hazekia* had, for  
 ye cannot have the Testimony of Perfection. 7/y,  
 Ly not under unrepented Guilt. 8/y, Labour for  
 the Earnest of the Spirit, that it may be a pledge of  
 your Immortality, 1 *Cor. 5, 5.* 9/y, Be not diffi-  
 dent of Divine Providence. for them that you leave  
 behind you, For when you look on Death as untime-  
 ous, it makes you suspect Gods love in it. And  
 10/y, Labour for the firm hope of the Resurrection  
 of the Body.

The next Evil that the Apostle Enumerates, As  
 that which threatens to separate him from the love  
 of God, is Life, which is taken here for all the Con-  
 tentments



contentments of this present Life; And this suppose that these Contentments are Temptations to alienate us from God, and so to separate us from his Love. 2<sup>ly</sup>. We see the Lords People are sufficiently furnished against that Temptation of the Contentment of this life, for we see the Apostle is very confident that they will not have Power to make God alter his love from them, That is, they will not have Power to alienate them from God.

And first, In that the Apostle ranks this in the second place, It tells us, That the Apostle suppose it's a great difficulty to overcome the Temptation of the Contentments of this life; And this will appear to be true, if ye consider, that these Contentments have a sensible present certainty, which makes us prefer them to the things of another life, which are to come, and cannot be seen, but believed. 2<sup>ly</sup>. The Contentment they offer is suitable to our Corruption. 3<sup>ly</sup>. At the first view they offer Happiness, as they did to *Solomon* 4<sup>ly</sup>. We are under necessity to use these Contentments, and readily the use of them ensnares us, and the necessity of our using them makes us forget ourselves, when our heart is too much taken away by them. 5<sup>ly</sup>. We would willingly have Happiness in them, as appears by our trying them after disappointments, *Solomon* tryed Wisdom again and again, *Ecc. 2, 12*, Our desire that Happiness should be in them, makes us hardly believe that it is not in them. 6<sup>ly</sup>. The Contentments of this life are very various; and our deceitful heart, tho we have experience of the emptiness of some, yet it bids us try others. this made *Solomon* turn himself from one thing

thing

thing to another. 7<sup>h</sup>. There are many Folks that are drawn away with the Contentments of this life, and that makes the Temptation hardly overcome. 8<sup>h</sup>. We have the easy opportunity of enjoying them, and that proves a great snare to us; they may easily be had by some, whereas spiritual Comforts require more diligence to obtain them. 9<sup>h</sup>. The heart of Man must be defended by spiritual Enjoyments against this snare, and many times the Christian lyes out of these, partly through Gods Desertions, and partly through his own Sin, Mis-belief, Laziness, and unconstant pursuit of them.

Uſe, Wonder not then that this temptation carries ſo many away with it. 2<sup>h</sup>. It ſays to the Rich, that they ſhould be afraid, for they are in the miſt of Temptation. 3<sup>h</sup>. It ſays to the Poor, that they ſhould be Content with their Poverty, becauſe they want the temptation, and not to repine. 4<sup>h</sup>. It exhorts all to be ſober-Minded, and thoſe that ſtand under this Temptation to be humble, ſeing it is ſo dangerous. 5<sup>h</sup>. Seing it is a Temptation that is ſo hardly overcome, we would try whether we be overcome by it or not. And 1<sup>ſt</sup>. We muſt try, whether we make uſe of theſe Contentments to ſatisfy our heart under want of Communion with God. 2<sup>h</sup>. We would try, whether or not we are ſo well pleaſed with them, as we will deſire to live in the World perpetually, and make it our home. 3<sup>h</sup>. Whether we uſe them as helps to ſerve God, or rather as ſewel to our Luſts.

Obſerve 2<sup>h</sup>. That God has provided ſufficient ſecurity againſt the temptation of the Worlds Contentments: As appears 1<sup>ſt</sup>. If ye conſider, that he  
has

has clearly revealed a Heaven, and an other Life, and has given them the security of a promise for it, *Heb.* 11, 13. 2<sup>d</sup>, He has given them the first fruits of the Spirit to make these tasteless to them, *Psal.* 4, 7. 3<sup>d</sup> Ordinarily he keeps them from this Temptation either by denying them these Contentments, for no many Rich are called, *1 Cor.* 1, 30. Or by mixing something with them, if they enjoy them, that may make them worse to them, *viz.* Some spiritual Exercise about their Soul-state, or some sad grieving cross, that sticks to them, that makes their other Contentments worse. 3<sup>d</sup>, Some fear of the inconstancy of their Lot as *Job* had, *Job*:3, 26. Or lastly, He sets up a Light in the Mind, that discovers the Vanity of all these Contentments to them.

Use, this tells us, that when the People of God are overcome with this Temptation in less or more, they may blame themselves and not him. 1<sup>st</sup>. It says that we should be thankful to God for these things, that he gives us as securities against this temptation: And for the first fruits of the Spirit, our sticking Cross, and the fears of coming Crosses we should be thankful. 3<sup>d</sup>. Since he has provided this sufficient Securities for us, let us use all means to preserve us from the scath of this Temptation. And for this effect, build up your selves in the Faith of the Truth of the Gospel. 2<sup>d</sup>: Meditate much on the Excellency of the Good therein offered. 3<sup>d</sup>. Consider much the vanity of all these Enjoyments, Consider their unsuitableness, emptiness, and inconstancy, and how frequently ye have met with Disappointments from them. 4<sup>th</sup>. Be busie at your Duty, that ye may not be ensnared by Idleness.



Take heed to your Heart, in the very first pursuing of these Contentments, that it be not over eager; Regulate your Conversation, more by the word, then by the Example of others; Meditate much on Old-Age, Death, and Judgement, *Ecclesj. 11. 8, 9. 10, 11.* And lastly, Labour to live in the Enjoyments of Gospel-Comforts.

Motives to perswade to the use of these Directions. Are 1<sup>st</sup>. The Eager pursuit of the Worlds Contentments loses our Time, and makes us neglect our Duty. 2<sup>ly</sup>. It is an Sin, that breaks our peace with God. 3<sup>ly</sup>. It wears out the thoughts of God, Death and Judgement, out of our Heart. 4<sup>ly</sup>. It makes Spiritual Content, and Fellowship with God, appear less excellent in our Eye. And 5<sup>ly</sup>. It makes our Crois more intollerable, when it comes on us.

The next thing that the Apostle says, that shall not separate us from the Love of God, is Angels; And by Angels some here mean, Good Angels; not that these can endeavour to separate us from the Love of God, but by way of supposition, that tho they would, yet they could not effectuate it; For we may suppose things, that will never be to clear an Truth, *Gal. 1, 8.* By Principalities and Powers, are there meant *Devils, Eph. 6, 12. Col. 2, 5.* Called so, because of their Power over the Interiour World, and therefore the *Devil* is called the Prince of the Power of the Air. 2<sup>o</sup>, For their Dominion over the Ungodly Men in the World, *Eph. 6, 12.* Or 3<sup>ly</sup>. Here he may mean the most Mighty and Wicked of these Spirits; for certainly there are some of them more Mighty and Wicked then other *Manb.*

We may observe here that the *Devils* are great Enemies to our Salvation, and endeavour to separate us from Gods Love. The *Devils* Enmity against us appears, In the Bodily Possession of the Saints, his possessing of *Mary-Magdalen*, *Luke*. 13, 16. And his drawing some of them to Compacts with himself, *2 Chron.* 33, 6. Next, it appears by his Accusations of them to God, *Job* 1, *Zech.* 2, 1, 2. As also by his Accusations of them to themselves, *Luke* 22, 31. *2 Cor.* 2, 7, 11. And his Accusations of them to their Neighbours, it was he that filled the Hearts of *Job*s Friends with Surmises of his Hypocrisy, As also he Accuses God to us, as he did to our first Parents *Gen.* 3, 12. His Enmity appears by his wronging their Goods, as in the instance of *Job*; it appears by his tempting them to Sin. And that these Temptations come from him, and not so much from Corruption Appears 1<sup>st</sup>. From the nature of them; they are such Sins, as ordinarily our Corruption will not prompt us to, without him; such as unnatural Uncleaness, inhumane Cruelties, denying of natural Verities. 2<sup>ly</sup>. It appears from the impetuosity of them, they are so frequent; and come in so thick, that they cannot well be resisted, *1 Cor.* 2, 1, 4.

But, because Satans Enmity here spoken of, is mainly meant of his Temptations to draw us to Sin, therefore I shall speak somewhat as to these Temptations, that the Love of God may be commended; and that in its constancy, as making the Saints more than Conquerours over them. And First, I shall hold out the subtilty of them, and that in these Three. 1<sup>st</sup>. His Subtilty appears in the timing of

of them. 2/y. In the manner of their Conveyance. 3/y. In the External Baits, he holds out to make them forceible.

As to the first, He times his Temptation when we are out of our Duty, 2 Sam. 11. 12. 2/y. When we are not watchful, Eph. 6. 10. 3/y. When we presume, Luke 22. 33. 4/y. When our Armour is off us, Eph. 6. 13. 5/y. When we have got a Victory, because then we are most secure, Eph. 6. 13.

2/y. His Subtily appears as to the manner of the Conveyance. 1/y. If ye consider the Instruments he makes use of to tempt us, They are persons either that we love entirely, as our nearest Relations; as he tempted *Adam* by his Wife, and *Job* by his; or he makes use of Godly persons to tempt us, that they may be less suspect, as he tempted *Job* by his Godly Friends to question his Integrity, and *Christ* by *Peter* not to suffer, *Matth.* 16. He tempts many Folks to Errour, by making use of Godly Folks, sometimes to propagate Errour. 2/y. His Subtily appears in this, that he tempts many Folks to Sin under colour of necessity, as he tempted *Christ* to work a Miracle, to stanch his Hunger, *Matth.* 4. Next he tempts them to Sin under Colour of Duty, as he tempted the *Corinthians* to Rigour, against the Incestuous Person under colour of Zeal, 2 Cor. 2. 11. 3/y. He tempts them to great Sins, upon the account, that the matter of the Action is indifferent, tho the Principle from which, and the end to which, makes it a grievous Sin. 1 Chron. 21. 2.

Thirdly, From the nature of the Temptation, his Subtily appears. As 1/y. He sends these Temptations on us, as have the advantage of the Lot that we



are under; he tempts us to Impatience and Despair under Adversity, and to the denying of our Grace as he tempted Job: he tempts us to Sensuality, & Contempt of our Neighbours under Prosperity, and to Pride under manifestations of Gods Love, 2 Cor. 12, 8. 2ly. If ye consider that he suites the Temptation to our Predominant, he tempted the Covetous Judas, with Money; he tempts the Ambitious with Honour, and the sensual man with sensual pleasure. 3ly. His Subtily appears, in that he tempts People to lesser Sins First, And then to greater; gradually to bring them to a defection, and ere he bring the People of God to Commissions, he will tempt them to omission of Duty. 4ly, His great Subtily appears in this, that he frames his Temptations to make them misbelieve Threatnings, that he may draw them to the actual contempt of Gods Law, This he did with Eva.

Use is, If Satan be so subtle, we would labour to be in case to resist his Temptations. And 1st. Let Grace never be out of Exercise, Eph. 6, 11. 2ly. Be very Watchful, 1 Pet. 5, 8. 3ly. Pray much, Eph. 6, 18. 2 Cor. 12, 8. 4ly, Be acquainted with his Devices, 2 Cor. 2, 11. 5ly. Let the Word of God dwell Richly in you, Matth. 4. Eph. 6, 17. 6ly. Resist him in the beginning, Jas. 4, 7. 1 Pet. 5, 10.

Observe 2ly, That tho Satan in his Temptations be strong and subtle, yet the Christian may be sure of Victory. 1st. If ye consider, that he is a foiled Enemy, Col. 2, 15. 2ly. The Victory of our Head over him is a good pledge of our victory, Matth. 4. 3ly. Christ has an Experimental Sympathy with the People of God in these temptations, Heb. 2, 22.

4/y. He interceeds for them, *Luke 22, 32.* 5/y. Christ is stronger then he, *1 Jo: 4, 4.* And there is a sufficiency of Grace in him, to bear them through *2 Cor. 12, 1 Pet, 5, 10.* 6/y. There is a promise of Victory given to them, *Gen. 3. 16, Rom. 16. 20.*

Use, If they be sure of Victory, the tempted Saints would not fret against this their Lot of being troubled, with the *Devils* temptations; And that they may be reconciled to this Lot, consider the Advantages of it. As first, It cures their presumption, *Luke 22, 32* 2/y, It prevents their Pride and puts them to Prayer, *2 Cor. 12, 8.* 3/y, It helps them to an Experimental skill to succour the tempted. 4/y. It gives them experience of the Power and Wisdom of God, who can make them, that are Witless and Weak, to overcome a strong and Wise *Devil.* 2/y If the Victory be sure, it says they should not be discouraged under temptation from Satan, but fight Manfully.

The next thing, the Apostle gives an defiance to, is things present, by which he means present Crosses in his Lot; which tells us, that the Christian readily newwants sad Crosses in his Life. That notwithstanding of these sad Crosses; yet he may and ought to believe the continuance of Gods Love toward him.

For the First, that he never wants sad Crosses, so that always as one goes away an other comes appears from the recorded life of the Saints in Scripture, See the Register of *Jacobs* Life and *Dauids* &c: And this God does, to try their patience and submission by: 2/y, To make the World weish, and to force them to be Strangers in it; *Jacobs* Days were Evil that he might know, they were a Pilgrimage, *Gen: 47, 9.* 3/y. To keep down their Pride. 4/y. To keep them

constantly under the Exercise of Repentance, for past and present Guilt. 5/y. That they may observe the Divine Providence of God, supporting them under all these Crosses, *Gen. 48. 13.*

*Use* is, That People would be content with their present Crosses, seeing, if they wanted these, they might expect others in their room. 2/y. Let never man dream of an happiness in this life; its our expectation of a life, free of Crosses, that makes us dream of Happiness here. 3/y. Live near God, that ye may be able to be comforted, under the necessary Crosses that ye are subjected to. 4/y. Long to be away, with submission to Gods time, seeing that while you are here away, you are never to be freed from Crosses.

For the 2d. Thing, The present Crosses of the Saints should not make them question Gods Love, if ye consider, 1/y. Their Head had an constant life of Crosses. 2/y. Consider, that the Saints before us have had that life. 3/y. If ye consider the Promise of Gods Presence with them, under the Cross, *Is. 43. 2.* 4/y. If ye consider the Necessity and Profitableness of that Lot, it should not make us question Gods Love, *1 Pet. 1. 6.* 5/y. In their nature they are but Chastisements and Evidences of Love, *Heb. 12. 6.*

*Use* is, That the People of God would keep up their Faith of Gods Love, notwithstanding of their present Crosses, their neglect of this weakens their Love to God, breaks their resolution to Obedience, makes their present Duty unpleasant, and makes them undervalue their present Mercies, and be unthankful for them.

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Observe, The Apostle says, Things to come will not separate them from the Love of God; where we see, that he had not only present Crosses to debate with, but the fears of coming Crosses. 2ly. We see, that these fears of coming Crosses made him not to doubt of Gods Love. From hence we see, that the saints may be trysted with the fears of coming Crosses, besides all the present Crosses that they are under. This the Lord does, for to make them use means for the preventing of these Crosses. *Rebecca* feared that *Esau* should kill *Jacob*, therefore she used Means to prevent it, *Gen.* 27. 46. 2ly. He does it, to make them digest the present Cross, that they are under the better; *Rebecca* was the better content to want *Jacob*, that she feared his stay would endanger his Life, *Ibid.* 3ly. To make them sensible of Gods Goodness, in keeping these Troubles off them that they feared, *Gen.* 32. 9, 10. 4ly. To keep them from security, *Job* 3. 26. 5ly. He makes use of the fear of the Cross, to inform them of the evil that the inflicted Cross should reform; for if the fear do it, the Cross will not be inflicted. 6ly. That when the Cross comes, they may be in better case to bear it, and not be surpris'd with it.

Use, Seing this is the Lot of the Saints, to be under fears of coming Crosses, study to carry rightly under this Condition; and for this effect, be not distrustfully anxious, *Phil.* 4. 6. 2ly. Let these fears send you to Prayer, *Gen.* 32. 9. 3ly. Be not unentible of Gods Mercies under these fears, *Ibid.* verse 10. 2ly. The fears of coming Crosses

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Crosses should not weaken our Faith of God's Love; For 1<sup>st</sup>. Whatever they be, they will work out your good, *Rom. 8. 28.* 2<sup>ly</sup>. However they be strong, your strength will grow according to the strength of the Cross, *1 Cor. 13.* 3<sup>ly</sup>. Whatever aspect the Cross has, the Lord has many ways to deliver you from that you cannot foresee, *2 Pet. 2. 9.* The Lord knows how to deliver the Godly out of Temptations,

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